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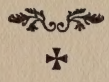

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RELIGION LENDS A HAND

Studies of Churches in Social Action

by

JAMES MYERS

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OF THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA

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RELIGION LENDS A HAND

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To
M. R. C. M.

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FOREWORD

WHAT are the concrete forms of action in which the social gospel has found expression in American church life? What are the actual programs by means of which religious forces are making an impact upon the social issues of the day?

The present volume represents the first attempt to present in popular form and in a single volume a variety of material which illustrates representative activities on the part of the churches in the field of social relations.

The studies relate to individual churches or local groups of churches and specific projects of Christian associations. The purpose has been to keep close to the ground and to observe the efforts of the churches "at the point of operation." With the exception of the material presented in Chapter IX, which describes national religious bodies in action, reference is made to programs of national boards and overhead organizations only incidentally as they may appear in the actual working programs of local churches.

It has fortunately been possible to select significant developments throughout the United States. In every

case personal investigation has been made by the author, who has come into contact with these situations in the course of his duties as Industrial Secretary of the Commission on the Church and Social Service of the Federal Council of Churches of Christ in America.

The events described in the various chapters are recent except where indicated. It has seemed best not to load the text with dates, the principal interest being not chronological, but analytical and descriptive of the kinds of activity through which the churches are lending a hand in social progress. No attempt is made to cover the activities of religious forces in the older fields of mercy and relief, charity, education or reform.

No estimate is attempted of the number of other churches or religious organizations having active programs of the various types described. The studies are purely qualitative, the purpose being to show what is actually being done and what can be done under a wide variety of conditions.

Nor does this book try to indicate what progress may have been already achieved in the relations of the modern world toward realizing the social ideals of the churches. It describes only what the churches are doing in their endeavors to make their dreams of a better world come true.

Case material is presented illustrating the activities

of religious organizations in labor relations, race relations, social education, peace, social work, community service, and the economic problems of the farmer.

J. M.

New York
June 3, 1929.

RELIGION
LENDS A HAND

I.

THE MILK SHED

THE dinner which was set before us by the Ladies' Aid Society of the Huntley Congregational Church did full justice to the renown of that organization for bountiful provision to the needs of the inner man. But the genuine interest in this occasion did not, as at many church dinners, end with the apple pie!

"We are here today," said the pastor, "to confer with a group of friends, city ministers, theological students, Y. W. C. A. secretaries, and others, who have come out from Chicago to discuss the economic problems of the farmer. They desire more light upon the serious feeling of conflict which has arisen between the city and the surrounding dairy country, known as Chicago's milk shed, which supplies the city's milk."

The first speaker was the superintendent of the consolidated school. "One of the chief dangers to our civilization," he said, "is class division, augmented by feelings of injustice. It is a good omen when the church undertakes to resolve such conflicts between economic classes, and in no place is such

conciliation needed more than between city and country." And the village banker said, "Amen!"

There followed addresses by the county agricultural agent and by two local dairy farmers, members of the church. They recounted the outstanding facts in recent rural economics, high taxes, mounting percentages of mortgages on farms, the deflated "farmer's dollar," the high percentage of tenant farmers, and the severe financial losses borne by the dairymen as a result of the ordinance of the city of Chicago requiring tuberculin tests of all cows producing milk for the city. This ordinance, giving only a few months' notice, had resulted in heavy losses to the farmers whose herds had been tested. Losses had ranged between $500 and $2,000 for each dairyman, according to the size of his herd and the percentage of cows condemned. The average loss to the farmers in this community was about $1,000. The tests often revealed tuberculosis in cattle of the finest appearance, and conscientiously built up herds might yield the heaviest losses.

State indemnities for condemned cattle, although recently increased, had failed to meet the cost of replacements with tested cows. "Cow testing is a good thing," said one of the farmers, "but the trouble is that the price of milk from tested cows is actually lower than we used to get a few years ago, without testing." The farmers of the inner Chicago milk shed were reported to have spent eight million dollars

in replacing condemned cattle. "Increased capital investment and increased financial risk," said another dairyman, "yet the return on my money is lower than it used to be." Will somebody please page the economic principle of higher interest on investments entailing greater risks? "The tests are all right for the public," said a farmer, "but they have meant heavy money losses and real hardship to the farmers who have tried to coöperate for the public's health. Apparently in this case it doesn't pay to be good."

A real conviction of sin was born among the city visitors in the village church that day. The old church had no doubt seen many an evangelistic effort in its time. Perhaps for the first time this particular phenomenon occurred. The social gospel got home. Representatives of the public frankly faced their collective selfishness in accepting all of the benefits of the tuberculin tests and increased protection for their children's health, while the farmers chiefly had paid the price. It was recognized that religion had failed to function so far as the consumers were concerned.

What about the producers? What had been the effect of religion among the farmers as they faced the ethical tests of their economic struggle in the past few years? A survey of "The Religion of Two Hundred Farmers of McHenry County" reveals some interesting facts. This study was made by Dr. Arthur E. Holt, Professor of Social Ethics at the Chicago Theological Seminary, and the Rev. Carl Hutchinson. Per-

sonal interviews were employed and a carefully worked out questionnaire was used. Those interviewed were so distributed geographically as to assure representative samples. They included Catholics, Lutherans, Methodists, Baptists, Congregationalists, Universalists, and those who expressed no church preference. Of the two hundred farmers interviewed,

34% expressed themselves as "strong for the church"

22.5% were moderately for the church

36% were mildly for the church

7% were neutral

0.5% were opposed to the church.

Now, an interesting fact brought out by the survey was that two-thirds of those who are strong for the church are strong for the Farm Bureau and the Pure Milk Association (the association of farmers which has voluntarily adopted testing and is coöperating in every way to produce pure milk). The report also shows that, whereas those who are strong for the church represent only 34 per cent of all farmers surveyed, yet this group furnishes two-thirds of those who rate strong for constructive farm organizations. And although those who are strong for the church represent only about one-third of the whole group, yet they furnish 42 per cent of those who tested early, voluntarily shouldering the severe losses involved for

the sake of human health, and in anticipation of the later ruling by the city council.

Feeling ran high in rural communities while the farmers faced these decisions. A pastor told of members of his congregation who tested early, who felt obliged to sleep in their barns, shotguns by their sides, to make sure that neighbors who opposed the test did not put kerosene in their milk during the night. The results of the human and ethical tests involved seem to have registered favorably for the influence of the church in social ethics among the farmers.

But to survey the religion of individual farmers was not enough. If the church was to mediate in the rural-urban conflict it had to tackle the larger social problems, devise ways to bring together representatives of the economic groups involved. Professor Holt, who is also Chairman of the Commission on the Church and Industry of the Chicago Federation of Churches, therefore proceeded, with the help of the Rural Committee of the Department of Research and Education of the Federal Council of Churches and its technically trained staff, to make a scientific study of the entire situation. This study covered a period of over a year and comprised all the major social, ethical, and economic factors involved in the production and distribution of milk in the Chicago area.

With this factual material available as a basis for

intelligent discussion, the Commission on the Church and Industry then called a Rural-Urban Conference in Chicago. Dr. Benson Y. Landis of the Federal Council presented the report. Over one hundred fifty Chicago ministers were present, together with a number of pastors of rural churches, a few farmers, social workers, labor union leaders, city officials, and others. Addresses were made and the report was discussed by the President of the Pure Milk Association, the President of the Chicago Milk Wagon Drivers' Union, and the head of the Chicago Health Department. A striking contrast appeared in the statements that a dairy farmer has available an equivalent of only about $26 a week, in return for his labor, management, and risk, while the minimum wage of the union milk wagon driver is $50 a week, plus certain commissions on his sales of milk. The labor union leader urged the farmers to organize more thoroughly. "If you do not help yourselves," he said, "the other fellow won't help you."

The milk dealers of Chicago had been invited to send a representative to the Conference, to make an address and discuss the report. It was a matter of regret that the dealers failed to respond at this stage to the cordial invitation to join in conference with the other groups concerned in the situation.

The church is just beginning to understand that "the play's the thing, whereby to catch the conscience

of the King." If there is no king, an apathetic public will do just as well. For the first time data connected with rural-urban relations, gathered by scientific research, were used as material for building a play by the Department of Drama of the Chicago Theological Seminary. The Seminary Players put on this play, which was called *Milk,* at an evening session of the Rural-Urban Conference. The honest efforts of Dairyman Jim Moore are portrayed, as he struggles to get along on the narrow economic margin of a dairy farm. He has a crippled boy, the use of whose limbs he finds can be restored by an operation which will cost $500. Daughter wants to go to college. "Ma" needs a washing machine. She has not always lived in the country and takes a little hard the lack of conveniences in a farm house. Jim is doing his best to meet these needs of his family and contemplates placing a mortgage on his cows.

Then the crushing blow falls. The herd is tested and half the cows are condemned. All hopes seem gone. Ruin stares the farmer in the face. Yet he nobly resists a temptation to accept the position of sheriff which is offered to him on condition that he will wink at violence by the farmers who plan to resist the test. "No," he says at last, "the test must go ahead. I've got to help those city kids keep strong and well. But I wish sometimes that city folks would think a little more about *our* kids too."

The city folks at the Rural-Urban Conference wished so too. They determined to press the matter. Copies of the Research Report were mailed to every minister in the city of Chicago and the surrounding countryside. The report recommended among other things that the milk producers' organization be recognized by the retail milk distributors and that a system of arbitration be set up within the industry, assuring justice to all concerned.

The Rural-Urban Conference also urged the ministers to invite Don Geyer, President of the Pure Milk Association, to describe its purposes in country and city churches, encouraging the farmers to organize, explaining their problems to city audiences. The drama *Milk* started on a circuit among the churches.

About this time there was organized a citizens' committee called the Chicago Milk Marketing Committee. The President of the Illinois Federation of Women's Clubs, a Chicago attorney, and Professor Holt were appointed to act as a fact-finding committee. This committee held public hearings in Chicago and the outlying district. It issued a report which received wide publicity in the press. It condemned Chicago's particular methods of enforcing tuberculin testing as "ruthless"; it recommended recognition of the farmers' Pure Milk Association by the dealers, together with an orderly system of arbitration. It further recommended that "if the present

price of milk in Chicago does not warrant an increase to the farmer, that the price to the consumer be increased one cent a quart and that all of that increase be paid to producers on a base and surplus price plan." But the dealers refused to consider the report, to meet the demands of the farmers, or to deal with the Pure Milk Association.

Then the prairies caught fire. The "milk strike" was on. Dairymen withheld their milk from the Chicago market. Groups of men picketed the roads. The embattled farmers stood together. Wisconsin joined with Illinois. Scenes of violence ensued. Milk wagons were upset and milk was poured into the gutters. The city's supply of milk was seriously threatened. Had the earlier offers of the churches to bring about a conference of all parties concerned been accepted by the dealers, all the bitterness and violence of a strike might have been avoided.

The farmers were finally recognized by the dealers, and an agreement made to submit the price issue to arbitration. There was set up a "joint bargaining system" between the dealers and the farmers' coöperative, with an impartial arbitrator in the person of Dr. Clyde L. King of the University of Pennsylvania who has had wide experience as an arbitrator in several Eastern metropolitan milk markets. Thus a degree of social control and orderly dealing, with a view to bringing justice to all concerned, has taken the place of economic injustice and confusion.

The part played by the churches has been severely criticized by the Chicago *Journal of Commerce,* in a manner fairly characteristic of the opposition which comes from certain quarters to all the social activities of religious forces. The Research Report of the Federal Council of Churches in this instance was referred to by the *Journal* as demonstrating "in the clearest light the degree to which the Council is meddling in matters which it ought to keep its hands out of." "The whole issue" summarized in the report and dramatized in the play, says the *Journal,* "might better be summed up in the word Bosh."

On the other hand, a prominent citizen, occupying an important position in one of Chicago's industries said: "The investigation of the Commission with the help of the Federal Council representatives certainly aided in focusing public attention and public interest on the plight of the farmer. The work of the Commission led by Professor Holt has been superb in its scientific discernment of the issues, and in the impartial but sympathetic way it has moved toward a rational solution of them. I believe that the present outlook for a permanent solution of this perplexing problem is bright with hope, and that even the milk dealers will in time find it most rewarding and satisfactory.

"The work of the Commission on the Church and Industry, through its impartial study and conferences

on the milk situation in the Chicago area, constitutes a splendid example of proper and effective procedure for those who want to know what the churches should do in an industrial situation and how they should do it."

II.

IN THE CITY

A DOZEN women were waiting to see Mother Tanner. When, in my turn, I was shown into her office I understood at first glance why half the town takes pleasure in calling this white-haired, vigorous lady "Mother." Never have I entered into a more hearty, cheerful, kindly presence. She seemed to me like a Mrs. Santa Claus temporarily chained to an office chair, but apt to bound away over the roofs at any moment on some errand of mercy and good cheer. Mrs. Tanner is in charge of the Service Bureau of the United Church Women, or women's department of the Los Angeles Church Federation.

"The employment problem," explained Mrs. Tanner, "is one of the most serious that we face. So many come here because of the climate or lured on by the advertising, only to find themselves stranded with hardly a cent in their pockets and jobs mighty hard to get." So the church women decided to set up a service bureau. Commercial employment agencies exact high fees, in some cases as much as half the first month's salary. The Y. W. C. A. in this city places principally clerical workers. The Church Fed-

eration serves the others. The service of the bureau is entirely free "and we never turn anyone away." Many of the positions found are for elderly women whom the commercial agencies reject as "too old," declining even to record their applications. Mother Tanner gets them jobs as mothers' helpers or at light housekeeping. In an extreme case when a woman comes in nearly sick from fatigue and discouragement, Mother Tanner sends her to a rest home maintained by the Christian Industrial Mission at the beach. It doesn't cost her a cent, and a job is waiting for her when she comes back refreshed and ready to face life once more. It seemed to me that here was an employment bureau made in heaven. "We try never for a moment to lose sight of what we're here for," said Mrs. Tanner. "We want to deal with the problems of every individual woman in the spirit of the Christ."

The Church Federation extends its friendly services to the prisoners in the county jail. In coöperation with the United Men's Brotherhoods in the city, a chaplain is employed on full time. He is a religious and social worker of long experience, expert in dealing with men, a genuine friend, and a trained adviser. The chaplain calls to his assistance volunteers from city churches, who supply music for the religious services, occasional entertainments for the prisoners, and friendly visits under his direction.

Nor do the churches lose interest in these prisoners

when their terms are up. Through the chaplain's connection with the Union Rescue Mission, which pays part of his salary, discharged prisoners may go to the Men's Lodging House maintained by the mission. There they receive friendly shelter and are assisted in finding work and in readjusting themselves to the life of the community.

The Church Federation maintains a chaplain at the General Hospital, a county institution of twelve hundred patients. In his daily personal visitation in the wards the chaplain brings good cheer, hope, and patience to the sick, and comfort to the dying. He acts as an intermediary with the outside world, attending to personal errands and communicating with family and friends. He conducts Protestant services in the chapel and draws upon the churches for groups of young people who supply magazines and books, music, and entertainments at appropriate times. Close contact with the social agencies of the city and county enables the chaplain to bring to bear the proper social agencies for relief of the families of patients while they are in the hospital, and to follow outgoing patients with what further care they need.

Two trained social workers give full time to the federation's work with over two hundred delinquent boys and girls. They do preventive work as well, giving expert counsel to families where help is desired with difficult children. "I just don't want to

be doing anything else," said one of the workers; "it's the most wonderful work in the world." And so I thought as I talked with these workers engaged in the personal reconstruction of the lives of underprivileged boys and girls. Most of the cases are wards of the Court, Protestant children referred to the Church Federation by the Juvenile Court.

When death, divorce, desertion, drink or separation robs the home of its normal life, boys and girls do not stand half a chance. Probably ninety per cent of these delinquent boys and girls come from broken homes. "Every child is entitled to a real home where he can learn the finer things of life and be taught how to work. A high per cent of criminals come from boys reared in institutions," said the boys' worker. "We place the boys in ranch homes with families carefully selected for their high ideals, church affiliations, and genuine interest in the children." Given time and the right surroundings, and the counsel and supervision of the church social worker, the great majority of the boys make good. Potential criminals become good citizens.

The work for the girls is along similar lines, except for the variable with which all wise men are familiar. For it appears in this case also that girls are smarter than boys. More people want them in their homes. In fact, it is seldom necessary for county or relatives to pay board for the girls. They earn their board and from ten to twenty-five dollars a month, as

mothers' helpers, and can go to a part-time school at the same time. Regular work is a decided advantage and a healthy incentive for girls over fourteen years of age, though these arrangements lay a heavier burden on the social worker in the selection of homes and constant supervision to see that the girls are not imposed upon or given too much work to do.

Local churches, principally through their women's societies and young people's groups, maintain contacts with these activities of the Federation, supplying occasional "big brothers" or "big sisters" for delinquent children, clothing for families in need, magazines and music in jails and hospitals. In some cases local churches have organized social service councils representative of all departments of the church to relate it in a systematic way to the whole field of social action.

"Welcome American Federation of Labor" read the banners flung across the streets of the city in October, 1927. The labor organization had come to Los Angeles for its annual convention. A year before the American Federation of Labor had held its convention in Detroit. Following its usual practice the Commission on the Church and Social Service of the Federal Council of Churches had proposed to the churches of the convention city that outstanding labor leaders be invited to speak in the pulpits on the ideals and social aims of the labor movement. A vicious attack was launched by the Detroit Board of Com-

merce. The Y. M. C. A. withdrew its invitation to William Green, President of the American Federation of Labor, to speak at its Sunday meeting. A number of churches went forward in the face of opposition. A great mass meeting was held in one of the churches under the auspices of the Federal Council with Mr. William Green and Dr. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service, as principal speakers. So strained was the situation, however, that there was doubt as to the future of this project designed to bring a closer understanding between labor and the church.

But in the midst of "the battle of Detroit," which occupied front pages in the press throughout the country, a telegram arrived inviting the American Federation of Labor to come to Los Angeles the following year, and assuring it a warm welcome on behalf of the Church Federation of that city. So the convention went to Los Angeles and received a hearty welcome. Dr. Edwin P. Ryland, Executive Secretary of the Church Federation, was a member of the committee on arrangements. He was asked to make an address of welcome. Standing before that great convention representing three million working men and women in America, Dr. Ryland said: "I beg leave to remind you that Christ was a carpenter, that he followed the building trade of his day and that he did his man-share of such work as was for the com-

mon good. It is a conviction that will not let me go that the church and the labor movement, when the true purpose of each is discovered, are of one mind in seeking to make life more abundant, more worth living, on the part of the multitudes of our fellowmen." Thirty churches in Los Angeles, including the strongest churches of the major denominations, opened their pulpits on Sunday to labor speakers, who spoke very acceptably on the social aims and humanitarian objectives of the labor movement. President Green, addressing an audience of two thousand people at the First Methodist Episcopal Church, said, "If critics will acquaint themselves with the church they will become converts instead of critics." This was a far cry from the lengthy denunciations of the churches and the Y. M. C. A. as bulwarks of the rich, which occupied nearly a day in the proceedings of the American Federation of Labor at Detroit!

Los Angeles did much to stem the danger of a growing estrangement between the labor forces of this country and the churches. This accomplishment was not the result of a momentary impulse on the part of the Church Federation. For many years its Social Service Commission, through Dr. Ryland, has kept itself informed on industrial conditions and in personal contact with the labor leaders as well as the employers of Los Angeles. For ten years Dr. Ryland has sat as a fraternal delegate from the

Church Federation on the Central Trades and Labor Council. While differing decidedly with the economic and industrial views of the Chamber of Commerce, he is also a member of that body and serves on its committee on public parks. He is trusted and respected on all sides.

In the person of Dr. Ryland—supported loyally by his Social Service Commission, Executive Committee, and Board composed of splendid laymen and pastors, and assisted by a devoted staff of workers—there lies the secret of the effective functioning of the Church Federation in social and industrial relations. Dr. Ryland has served the city as pastor and district superintendent of the Methodist Church, and later as a Congregational minister, for twenty-seven years. He is a man whose sincerity, courage, and Christlike spirit have been tried by fire before the eyes of the entire city, maintaining as he did a pacifist position throughout the war. Under vicious attacks prompted by war hysteria, he was forced to resign from the Methodist Church at the time, but remained in the community, receiving a call from the Congregational Church in Hollywood, and later accepting the position of Executive Secretary of the Los Angeles Church Federation.

Dr. Ryland is also chairman of the Mayor's Committee on Unemployment, president of the Volunteers of America, member of the Municipal Park Commission, director of the Anti-Saloon League,

president of the Mental Hygiene Association, which maintains a child guidance clinic on the most modern scientific lines, director of the Traveler's Aid Society, as well as a member of the Chamber of Commerce and a fraternal delegate to the Central Labor Council. These contacts together with constant collaboration with the other social agencies enable him to correlate the work of the Church Federation with the social, civic, and industrial life of the city.

Dr. Ryland has stood valiantly for free speech, championing the cause of civil liberties even on behalf of members of the I. W. W. when their civil rights were transgressed. He has called to the attention of the churches desirable social legislation, asking their support for proper laws on child labor, hours of work for women, the minimum wage.

Labor Sunday in September is observed by the Church Federation in Los Angeles. The annual Labor Sunday message of the Commission on the Church and Social Service of the Federal Council is sent out to pastors with the request that it be read from the pulpits and posted on church bulletin boards. Pastors are asked to preach on labor and religion. Attention is called to the message and to the social ideals of the churches in the secular, labor, and religious press, and a Labor Sunday sermon is broadcast on the radio. Dr. Ryland speaks at a union service attended by church people, em-

ployers, and representatives of the labor unions, pleading for the principles of Christ in the difficult relationships of industry.

Dr. Ryland has often been called upon to act as mediator in industrial disputes. Some years ago the union painters were glad to avail themselves of his good offices as mediator and accepted his judgment that their strike was unwise at the time and that they had better go back to work. Dr. Ryland is able to admonish labor when the occasion calls for it, because labor knows he is their friend. Some ministers are tempted to offer moral advice to the unions without having clearly earned the right to do so. "He only has the right to criticize who has the heart to help."

In times of strike many ministers fail to hear both sides. Their natural contacts do not lead them to the picket lines. Churches often uncritically reflect the employers' point of view. The Social Service Commission of the Los Angeles Church Federation guards against this danger, as any ministerial association can do, by inviting both sides to state their case. Dr. Ryland and other pastors mingle with the strikers, hear their story, and learn the human side as well as the economic problems which are involved. They offer to mediate. They are concerned with relief. They do not feel it Christian that a human and economic problem shall be settled by the pressure of

starvation. It is possible, where desirable, to divorce relief from strike issues, administering relief directly through churches and social agencies in the name of humanity. "I was hungry and ye gave me to eat."

During the nation-wide shopmen's strike when thousands were out of work, Dr. Ryland was appealed to by the unions for assistance. As a result a commissary was maintained by funds secured through the Social Service Commission, where hundreds of men were fed and the unions were supplied with a meeting place. In addition, the Commission made an investigation of the conditions which led up to the strike. Dr. Ryland and a small committee interviewed the general managers of the railroads involved, endeavoring to mediate. Failing in this, a report was published by the Social Service Commission, and its conclusions were later fully supported by the findings of the Railway Labor Board.

On another occasion Dr. Ryland was asked by the United Garment Workers' local union to address a strike meeting on the subject, "What Would Jesus Have Us Do?"—an interesting request, coming as it did from three hundred working women, practically all of whom were Jewish! The strike was an effort to secure reasonably light, airy, and sanitary working conditions. Dr. Ryland addressed the meeting, told them that he felt sure they were right in their demands, and said the spirit of Jesus would

undoubtedly suggest, first, that they should desire and strive for the welfare of all women workers, avoiding selfish objectives, and secondly, that they should refrain from all violence in act, word, or thought, maintaining a spirit of kindliness while remaining firm in their demands. The strike was won.

"I wish that earlier in my life," said a labor leader on such an occasion, "I had met the kind of religious leaders I have come to know during this strike. The ministers and priests of my acquaintance were not interested in labor problems. The more orthodox they were, the less interested they seemed to be. When I decided that the best service I could render humanity would be to work with the unions to do away with sweatshops and secure better wages for men and women, and I still found that the churches were not interested in these things, my mind swung way off, not only from belief in the church but from belief in God as well."

Out of the mouth of labor comes this profound warning to the churches and this word of hope as to the witness for Christ which lies in social action. A glance at the history of the older industrial nations is enough to show that wherever the churches have failed to maintain sympathetic contacts with the labor movement, the workers in the end have deserted the churches and many have lost their faith in God.

There are no ulterior motives behind the social and industrial activities of the Los Angeles Church Feder-

ation. Neither are they the result of social theory. "I want to say to you, as I am sure that you already understand," said Dr. Ryland at parting, "that underneath it all are simply our faith and love and loyalty to Jesus Christ."

III.

BLACK AND WHITE

A NEGRO preacher stood in the pulpit. Facing him was a congregation of white people, members of the Second Baptist Church, which is located in the heart of the white residence section of Toledo, Ohio. It was Race Relations Sunday in February, and the pastor of the church had exchanged pulpits for the day, going himself to preach to the congregation of colored people in Grace Presbyterian Church on the other side of the city.

The colored minister led this white congregation in worship, selecting striking passages of Scripture and significant hymns. He delivered a message on the solution of the race problem, taking as his text the words of Christ, "One is your Master, even Christ, and all ye are brethren." He spoke to us without apology and without passion. His sermon was both scholarly and spiritual. He was fearless, but not lacking in kindness. His very presence and personality took all thought of ecclesiastical condescension out of the situation. It was evident that the arrangement was a self-respecting exchange of pulpits between brothers in the ministry.

Such is the philosophy and symbolism of the exchange of pulpits, which is carried out annually in a number of Toledo churches as a part of the nation-wide observance of Race Relations Sunday. In one of the Toledo churches a white member who had been violently opposed to having a colored minister in the pulpit exclaimed, "As soon as he began to preach I forgot all about his color and saw only that he was a real man and a Christian. I have never forgotten that sermon." Such experiences begin to break down barriers and to open the way for the further cultivation of interracial understanding and goodwill.

The Race Relations Department of the Toledo Council of Churches has an all-year-round program. Before describing some of its features I want to share with the reader the pleasure of meeting this group of white and colored citizens of Toledo. The chairman is a Negro, the Rev. B. F. McWilliams, D. D., pastor of the Third Baptist Church. Dr. McWilliams is highly respected by both races throughout the city. A leading citizen described him to me as one of the ablest preachers of either race, if not the ablest, in Toledo. The Executive Secretary is Dr. R. B. Blyth, whose sincere friendliness and effective leadership in race relations have won him the confidence of the colored people as well as of his own group. About the table were seated white and Negro pastors, a Negro dentist, white and colored Y. M. C. A. and

Y. W. C. A. secretaries, white and colored trained social workers, white and colored directors of social settlements, colored public school teachers and visitors, and the white editor of a leading city newspaper. A white manufacturer, a colored lawyer, and a white university president are also included in the group.

The Department has been set up along the general lines of the interracial commissions which have now been established in so many cities, under the leadership of Dr. W. W. Alexander, of Atlanta, Georgia. The representative character of the personnel insures immediate and accurate information in regard to conditions, the location of sore spots in race feeling, and expert, scientific approach to their treatment. Through its wide contacts the Department is in a position to exercise a considerable degree of influence on the life and thought of the city. Subcommittees have been appointed on Education, Publicity, Race Relations Week, Health, Industry, and Law and Order, in addition to a Women's Committee and a Committee on Helpful Contacts. I want to describe some of the further activities of Race Relations Week, and certain significant efforts of the Department toward equality of opportunity and helpful contacts which are a part of its statesmanlike program in race relations.

An interracial open forum for young people was held on the afternoon of Race Relations Sunday under the auspices of the Hi Y Clubs of the Y. M. C. A.

and the Friendship Clubs of the Y. W. C. A. The speaker was the head of the department of sociology of Ohio State University, who was brought to Toledo by the Council of Churches to be principal speaker for the week. He spoke in churches, ministers' meetings, lunch clubs, social centers, schools, and colleges. With a happy combination of humanity and humor, he presented the latest scientific thought on the problems of race. He reviewed the fields of biology, psychology, anthropology, medicine, and the social sciences, analyzed the nature of race prejudice, and declared that in all the sciences "there is not a bit of evidence that there are any fundamental differences between the races."

A colored girl inquired why it was that white and colored boys got along in so much more friendly fashion than did white and colored girls. A white boy replied out of the wide observation of his years that it was because girls are less friendly with each other than boys. Clothes make more difference to them, he said. A colored girl contributed a bit of scientific analysis. Girls are that way because of the status of women, who have not yet shed their inferiority complex and are more sensitive than boys.

It was brought out in the discussion that two colored boys are members of a Hi Y Club with white boys and are considered "just the same as anyone else." Six colored boys had attended Y. M. C. A. camp and had tented in with the white boys, one in

each tent. One of them had missed being elected "the best all around camper" by only one vote. A white boy said that athletics helped a lot. When a high school football team was on a trip and a restaurant refused to admit their two colored players, the whole team walked out! The forum broke into applause.

A colored university student inquired whether there would be objection to allowing colored normal students to do practice teaching in the high schools as white students do. Many said that there would be no objection. Then a white youth arose and made a statement full of promise. "So far as we are concerned," he said, "it would be all right, but don't be surprised if objections are raised. You must remember that our parents haven't got the same ideas as we have." So we laughed, and praised God for the promise of the younger generation; praised God too for our public schools where interracial contacts are possible and children of many races and economic classes may learn to know and to respect each other.

Among the other activities of Race Relations Sunday were visits of groups of colored children to white Sunday schools, and an elaborate evening service at a large downtown church, in which a public school glee club, colored and white, sang spirituals and special music. Exchange visits were also made between white and colored young people, who attended young people's meetings and joined in the Sunday

evening light supper and social hour at the church. Some of these visits are carried on as occasion offers during the year. A joint group of colored and white business and industrial girls is coming together at the Y. W. C. A. for mutual acquaintance and constructive thinking on race relations. Throughout Race Relations Week, colored quartets and colored speakers were busy giving programs at the Kiwanis, Rotary, and other lunch clubs, all in the interest of racial understanding and goodwill.

During the entire month of February race relations received special emphasis in religious education through the week-day Bible school conducted by the Council of Churches. Seven thousand children attend these week-day classes, which are held in nearby churches, the children being released one hour a week from the public schools. Fifty trained and salaried teachers are in charge. The director and the supervisor are specialists in religious education. The latest and most approved methods are applied, including project work in many forms.

I witnessed a race relations program in one of these classes. It opened with a worship service, strikingly expressive of the social ideals of religion. The teacher then told the class about Paul Laurence Dunbar, the colored elevator boy who became a great poet, the story of his struggles against poverty and disease. She read two of his poems. The universal human appeal of the poet's lines, "What's so Fine

as Being a Boy," and the comfort of mother love in "Mammy" held the rapt attention of the class. The teacher offered prayer for the brotherhood of all mankind.

Real discussion of social ethics followed. Should people of other races—Mexicans, Japanese, and others—be kept out of America altogether? Is America for Americans only? The shadow of nationalism, the fears of the older patriotism, came out. "In case of war," some one said, "it wouldn't do to have too many foreigners around." "But," said a little girl, "most of us are foreigners 'way back." Another question was asked: "Do countries have to go to war to settle disputes?" "War doesn't really settle anything," said one; "why not arbitrate?" "You can't do that," said a boy; "it doesn't work." "But they did it between Argentina and Chile," replied another. Real education this: self-expression, stimulation to constructive thought in social relations, giving promise of a better world. Too long have we taught the young idea to shoot.

The Council of Churches, through the Department of Race Relations, promotes a Health Week for Negroes, during the year, with a proclamation by the Mayor and special lectures. Baby clinics are conducted in colored districts. A prominent colored physician spoke in the highest terms of the democratic and efficient service of the Public Health Nurses to colored as well as to white families. It was re-

grettable that at the time of my visit the Health Camp for undernourished children, in spite of the efforts by the Department of Race Relations, had failed to make satisfactory provision for colored children, but it was hoped that this condition would be remedied.

Much can be done through camps, clinics, and education to improve the Negro's health. There is irony in all Negro health programs, however, so long as the principal causes of ill-health remain untouched, not only in Toledo but in other cities. A government study has shown that low wages constitute the principal determining cause in infant mortality among white as well as colored families. When the father's wages are low, when the mother is obliged to work outside the home, and the family lives in crowded quarters at the rate of two or more persons to a room, the death rate of babies is forty per cent higher than in your family or mine. Negroes' wages are proverbially low. A high percentage of Negro mothers work outside the home. Infant death rates are high. The rate of delinquency of Negro children, necessarily neglected by working mothers, is high also. The economic status of the Negro is largely responsible for these conditions. It is difficult for Negroes to secure the higher paid jobs. The color line is drawn even in most of the trade unions. Is it not strange that in certain industries, where fumes and acids are bad for the lungs, employers will sometimes tell you that "only a nigger can do that kind

of work"? Yet it is known that Negroes are more susceptible than whites to respiratory diseases.

In attacking the problem of Negro health, would it be too much to suggest to Christian ladies that they might increase the wages of their colored maids and let them go home earlier in the afternoon to look after their own children, or to suggest to the trade unions that they allow Negroes equality of opportunity in practice as well as on paper, or to employers that they cease to exploit Negro labor?

The Race Relations Department of the Toledo Council of Churches is doing what it can to decrease discrimination and to open up equal economic and professional opportunities for the colored people. During a time of severe unemployment, when men were being laid off in large numbers, the Negroes seemed to be the first to go. A committee waited upon the Employment Manager of the Manufacturers' Association and appealed for equal treatment for colored workers. They were courteously received and the matter was promised attention. It was noticeable thereafter that a larger proportion of Negroes were kept employed. The Department also canvassed department stores, and they agreed to employ colored girls for their elevators. Communications have been sent to new stores and industries bespeaking opportunities for Negro workers. A course of training for houseworkers is planned in order to prepare colored girls and women for efficient domestic

work. Openings are sought for colored teachers, stenographers, and other professional workers who often experience great difficulty in finding employment in Toledo, as elsewhere, because of the color line.

The Education Committee of the Department is in constant touch with the school situation, endeavoring to keep open educational opportunities for colored boys and girls, to discourage segregation in the public schools, and to counsel and help in the delicate situations which arise. Dr. George E. Haynes, Executive Secretary of the Commission on the Church and Race Relations of the Federal Council of Churches, has been brought in more than once for his expert advice. The colored Friendly Visitor employed for some years by the Council of Churches to visit colored homes for helpful family case work did such an outstanding piece of work that she was recently appointed official Visitor for the public schools.

"The Toledo Negro," said Dr. McWilliams, "feels a certain security because of the very existence of the Race Relations Department. He knows that he has some friends, both white and colored, who will take his part if things go too far." The editor of the *Toledo Blade* was enthusiastic over the work of the Department. "An interracial committee," he said, "is the greatest insurance policy and trouble preventive that any community could possibly maintain."

On the night of Lincoln's Birthday a great interracial mass meeting was held in a large downtown church. The Mayor of the city presided. Addresses were made by leading citizens of both races. A colored choir rendered impressive music. The strains of James Weldon Johnson's National Negro Hymn added significance to the occasion: "Sing a song full of the faith that the dark past has taught us; sing a song full of the hope that the present has brought us."

As one looked over the splendid audience of colored and white people, seated in the pews in perfect equality, one was impressed anew with the artificiality of the barriers which have kept us apart. Some would have said that this thing could not be done. Yet there we were on a basis of perfect decorum and self-respect. One of the white girls assigned to take the collection, when she found that colored girls were to share the honor, felt that she had to consult her father about it, but he nodded his assent. A spirit of humility and goodwill prevailed. The meeting was a fitting climax to Race Relations Week.

One came away from Toledo feeling that programs of interracial coöperation offer a practical means of expression to the new spirit in race relations which is abroad today in many places. "Lord, I want to be a Christian, in my heart."

IV.

SOCIAL INTEGRATION

COMPOSED of more than three thousand women and girls of sixteen different nationalities, coming from every social and economic class; including on its board and committees some of the wealthiest society women in Denver, and in its many clubs girls and women of every occupation—business and professional women, industrial girls, and domestic workers; comprised also of women of many shades of religious faith, Catholics, Jews, and Protestants, the Young Women's Christian Association of Denver may be said to represent a cross-section of our modern industrial society. With conscious purpose the Y. W. C. A. has drawn all these young women under one roof and into a common fellowship "that they might have life, and have it more abundantly."

The objectives and program of this association seem to me in certain respects to be unique and profoundly significant. I believe that they will repay thoughtful study by all who are concerned with the problem of the place of religion in social adjustment.

In the first place, the program of the Y. W. C. A. is aimed to meet the challenge of social cleavage.

Lack of personal contacts between economic classes constitutes, to my mind, one of the most serious dangers of our civilization. Too frequently churches and other religious organizations are affected by the social cleavages of our economic order. They become known as "wealthy congregations," "suburban churches," or else as "working class churches." Too seldom do they gather into one fold a cross-section of our economic life. The Y. W. C. A. has gone out into the highways and the industries and the residential sections and has induced all classes to come in.

But the Denver association discovered a few years ago that, although it reached out for all classes and included them in its program, a difference was still felt between the social thinking of its industrial and business girls and that of many of the board and committee women. As we shall see, the association has now definitely set itself the task of social integration within its own walls. It has become an experimental station, a melting pot in the laboratory of social fellowship.

In the second place, the emphasis of the association in its program of social reform has been placed on social education rather than upon resolutions, pronouncements, or propaganda. I hasten to add that it does not confine its activities or program to "the zone of agreement" between capital and labor—quite the contrary. It believes that only as the most controversial issues are frankly faced and freely dis-

cussed can there be any hope of attaining fellowship. Not only so, but it definitely sets out to develop a "group consciousness," an awareness of their economic problems, among its business and industrial girls and domestic workers, in order that through constructive group thinking, leadership may develop which shall be able to interpret the realities of their problems to other groups.

A brief description of the Industrial Department will indicate the methods adopted to interrelate all the departments and will illustrate the processes of social education which are at work in the association.

I once heard a social worker raise the question whether the very names of various boards of control may not signify something of the philosophy behind an organization: a board of directors for the directed, a board of governors for the governed, a committee of patrons for the patronized! The Industrial Committee of the Y. W. C. A. in charge of the work of the department, is *representative.* Four women representative of the churches and the community sit in council with two garment workers, a bindery girl, a bookkeeper, a stenographer, two office workers, and a social worker. Together they decide upon the policies of the department, work out its program and study the underlying economic problems which determine the needs of the industrial girls who make up the clubs. This committee made a study last year of "The Relation of Wages to the Lives of Industrial

Women in Denver." They explored the field of wage theories, profit sharing, union wage scales, conditions in low paid industry, and the cost of living. In order to gather data and to bring the subject home they called for volunteers, and a number of industrial girls are setting down day by day their "costs of living," classified under the standard items for budget study: food, shelter, clothing, recreation, church, medical care, education, saving, and miscellaneous.

After a year of research, the Industrial Committee brought up at the fall conference of the entire association a question of policy. "If a girl comes to the residence, maintained by the Y. W. C. A., earning a wage of $7.00 a week, and our lowest rate for room and board is $5.00 a week, what is our obligation to the girl? To the entire situation?" This was no academic question. A girl had actually come to the residence earning such a wage. Board members and committee members faced frankly their responsibility. How long was it right to subsidize a business? How soon should this girl be expected to earn a living wage? What were the factors which made necessary such limited earning capacity? The conference was not obliged to rely upon cold statistical reports for all of its information on these subjects. There were industrial girls present who helped the group to understand the problems which are faced by a girl who is trying to live on less than a living wage.

To the board and committee women, from their comfortable homes, the discussion was educational. Personal contacts between members of different economic classes are enlightening, creative of sound public opinion. I heard a girl who represented one of the industrial clubs on the wage study say that they hoped eventually to secure enough data "to help get a minimum wage law working in Colorado." They already have this law on the statute books, but it is of small value to the women in Colorado industries, since the state has not passed an appropriation for its adequate administration. In the Denver Y. W. C. A. there is going forward that sort of fundamental social education which is needed to create a public opinion which in turn will insist upon intelligent social legislation and adequate administration of the law.

Of recent growth is the Industrial Department's program for domestic workers. On their "afternoon off" girls and women engaged in housework are coming in increasing numbers to the Y. W. C. A. They find not only facilities for recreation, reading, gymnasium, and swimming, but also an opportunity for intelligent discussion of their occupational problems. A number of them have undertaken to keep records, to tabulate the number of hours they work each day, and to study the working conditions of their group with the aid of a carefully worked out questionnaire. "The very last thing that a girl is willing

to do, no matter how badly she may need work," said Miss Patton, the employment secretary, "is domestic work." It appears that there are no standards of hours or wages or working conditions in domestic service. A girl never knows what to expect. Then there is the implication of social inferiority inherent in most cases. There is constant demand upon the Employment Department for factory jobs from girls now engaged in domestic work but "willing to do anything but that." Industrial girls, on the contrary, practically never transfer to domestic service. It is fair to infer that there are valid reasons. There will be searchings of heart when, as is planned by the Y. W. C. A., "employers" and "employees" in this industry bring themselves in the spirit of Christ to confer as equals in regard to the occupational problems of domestic work.

The Monday Night Club is an interesting group. It is, in a sense, the "graduate school," the most advanced economic discussion group conducted at the Y. W. C. A. A girl is not ready for this group until after considerable experience and training in clubs and committees of the Industrial Department. The Monday Night Club follows the tradition of the association in its composition. It includes college students, school teachers, young labor leaders, industrial girls, a college professor, and an employer. They have supper together at the Y. W. C. A., followed by discussion or an address by a special speaker. The

club then adjourns to the Labor College at Grace Church, where the professor conducts a course on the problem of unemployment. This year the group also plans to try its hand at industrial research, making a study of one of the industries of Colorado. In this way the group will learn something of the technique of impartial investigation and the scientific approach of a fact-finding body. The area of conflict will be decreased as the parties to industry come to coöperate in the field of research. The project of the Monday Night Club should prove of real value in their social education.

All work and no play makes Jack a dull boy, and it would undoubtedly have the same effect upon Jill. But the Y. W. C. A. takes no chances of such a calamity. When the whistle blows and the girls pour out of the factories and stores, many of them seek the Y. W. C. A. for its parties and dances, for the joys of a swim or a gym class, for the good fellowship of its clubs, and for the facilities of its beautiful building and its summer camp in the mountains.

They come also when they're out of a job. Three thousand girls each year find work through its efficient Employment Department. A social case worker is attached to this department, offering advice and help. The Y is concerned with the total problem of each girl and especially with tiding her over safely until she finds work. Hundreds of girls also come to the Room Registry and find clean and decent places

to live. These are the service features of the Y. W. C. A., but the real life of the association is in its clubs and their social and educational activities.

The girls have their own committees and plan their own activities. Committee meetings, even when they are planning a dance—boy friends invited—are conducted according to parliamentary rules of order, first lessons in democratic procedure on the side!

The Committee on Education finds out what the girls themselves want in the way of classes, works up registration, and secures a teacher. The result has been courses in music, featuring the ukulele, the piano, a glee club, and an orchestra; in dramatics, in arts and crafts, in appreciation of beauty, in food combinations, in interior decorating—"Making the House Enchanting," in sewing, in "Poise, Charm, Attractiveness, and Personal Magnetism," in English literature, and in psychology. A course entitled "Me, My Friends, My Home" covered the whole field of a girl's personal problems, her relations with her boy friends, and her plans for her future home.

The girls' Publicity Committee publishes a quarterly paper for the department. A coöperative bookshop sprang from the Monday Night Club. Nothing that is human seems to be foreign to the program of the Y. W. C. A. Yet they are driven back again and again to the consideration of industrial problems. "The girls are naturally fatigued at the end of a day in the factories or stores," said Miss Clark, the

industrial secretary. "Many of them are too tired even to come to the Y. Others, as a reaction from the monotony of machine or repetitive work, seek the thrills and excitement of the public dance halls. Others don't make enough even to afford the twenty-five cents for a club supper or the five cents a week for dues. Any organization which seeks to assist industrial girls to attain the good life, one of refinement, culture and beauty, will be forced to study the industrial conditions, the wages, and the hours which make such a life almost impossible for many industrial girls today."

Miss Clark, by the way, was described to me by a state official as "the best informed person in Denver" on the subject of women workers in industry. She visits the factories and becomes acquainted with the management and the girls, whom she invites to come to the clubs at the Association. The Y. W. C. A. does not establish industrial branches in connection with particular companies. It maintains its activities entirely in its own building, where its policies may be under its own control. Miss Clark has compiled a valuable list of industries, showing the number of women employed, general conditions, wages, and the names of managers. She is the contact person for the association with the labor organizations also. She attends the meetings of the Central Trades and Labor Assembly, is a member of the Board of Directors of the Labor College, and a mem-

ber of the Teachers' Union. All these contacts give her invaluable information and acquaintance. She is able at times to take up with the management in a friendly way some of the troubles which the girls report to her, and to get them adjusted.

Two girls go from the Denver association each year to the Bryn Mawr Summer School for Women Workers in Industry. A number attend the Workers' Summer School at Geneva Glen, Colorado. One has returned to Denver after a full course at Brookwood Labor College. She has gone back to her trade in a union tailor shop and is active in the Y. W. C. A. and manager of the Coöperative Bookstore. The Finance Committee of the Industrial Department arranges dances, bazaars, and other events throughout the winter, to send their delegates to the summer schools. It is the hope of the association that informed, intelligent leadership for the woman's labor movement may come from these carefully selected and specially trained women, carrying the high ideals of the association into the difficult field of industrial relations.

The Y. W. C. A. has certain union contacts. The girls insist on a union orchestra at their dances. A union engineer is in charge of the power plant. Growing out of a suggestion from an officer of the local waiters' and waitresses' union to the Denver association, a request has been sent by the Executive Board of the International Waiters' and Waitresses' Union

to the Food Service Department of the national Y. W. C. A. for a joint commission to study the matter of the employment of union waitresses in the tea rooms and cafeterias maintained by the association. A local committee in Denver is also going into the matter from all angles.

When the new building was erected, union friends contributed enough to cover the unit which included the industrial secretary's office. During an impressive ceremonial of gifts, a plate was attached to the door bearing the following inscription:

> "Construction Cost Contributed by Members of Organized Labor and Office Furnished by Women's Auxiliaries."

The program also included appropriate recognition of the skilled workmanship "of the men who fashioned these walls" and of "the unwearying efforts of the Y. W. C. A. women who made these dreams come true." The Y. W. C. A. and Organized Labor then pledged themselves to the task of building a new world, "a world where all men and women shall work for the joy of the task, and earn their daily bread in peace and confidence with desire for the good of all."

The Industrial Department also feels a responsibility for community education in the industrial field. The public was invited to a "demonstration" by the girls of the industries of Denver in which they them-

selves were engaged. On the stage before the audience the girls went through the motions of their daily jobs, on machinery loaned for the purpose by their employers: bookbinding, bread making, telephone operating, the manufacturing of tailored suits, silk underwear, shirts, overalls, uniforms, bags, and cookies, the packing of tea, work in a laundry and in a beauty shop, and the work of a domestic maid, a salesgirl, and a waitress. A motion picture film supplied by the Women's Bureau of the United States Department of Labor, entitled "Women Who Toil Through the Ages," was also shown.

Another annual event in community education is the Florence Simms Memorial Program put on by the Industrial Department. Last year the industrial drama, *What Price Coal,* was given; this year they hope to produce a play centering about the life of workers in the sugar-beet fields, Colorado's other leading industry.

By a clever device all departments of the Y. W. C. A. are kept in touch with one another's work. Representatives from each department attend the committee meetings of each of the other departments. They act as liaison officers, bringing the point of view, for instance, of the Industrial Department to the councils of the Health Department, the Business Girls' Department, the Education Department, the Religious Education Department, the Phyllis

Wheatley Branch, the Employment Department, and the Girl Reserves. Then there is the General Council of the association, made up of representatives of all departments. The Board of Directors itself is composed of home women, business women, industrial women, and colored women. Thus the very organization of the association insures representative control and provides for those vital contacts between occupational groups which make for the social education of them all.

"Out of all our group thinking," said Miss Wilson, the general secretary, whose spiritual genius is felt throughout the life of the association, "there emerges something bigger than any individual could create for herself; it does something to each one in the group." It is a fact that in the electric moments of social consciousness in the corporate life of this association, one feels to a rare degree the presence of Him who promised to be in the midst whenever even two or three really come together in his name. "Break Down Barriers," a song frequently used in the Denver Young Women's Christian Association, seems to epitomize the purposes of the association in its vital processes of social integration.

O World of Industry from sea to sea,
Filled with barriers of race and creed;
O loving neighbors, hear our plea,
In this age of strife and greed.

Chorus:
Break down barriers, change our thoughts
With the help of the One above;
Break down barriers, change our thoughts,
Help widen the reach of love.

Father of mercies, help us to find,
'Mongst the people of every land,
The loving Brotherhood of mankind,
And help us to understand.

V.

TOWN, GOWN, AND OVERALLS

ATHENS, OHIO, site of the State University, is situated in the heart of the Hocking Valley. All about it lie the bituminous coal fields, representing one of the great industries of the state. Scheduled to speak at the university, I was anxious to see the surrounding industrial area, to discover the reaction of the religious forces at the university to the challenge of the coal towns. I visited a number of near-by settlements, accompanied by Walter Ludwig, student pastor, and C. A. Spriggs, missionary of the American Sunday School Union.

Approaching the first of the "company villages" by way of a primitive swinging foot-bridge across the creek, we picked our way up the muddy road which formed the only "street" in the little community of forty or fifty houses. The houses were made of hewn logs, with the cracks filled with plaster. They had good slate roofs: the only good thing about them. Out of repair, chimneys crumbling, dingy. Inside they were worse. There was no plaster on the walls. Pitiful attempts had been made by the tenants to keep out the drafts by papering the walls

with newspapers. The floors were rough and splintery, impossible to keep clean. The lone kitchen stove competed with the drafty floors and walls to keep the family warm. As usual among the miners, there were large families with many children. The mother of seven apologized for the looks of her house. They were about to move. She had to gather wood to keep her stove going, as they were out of coal. Housekeeping is not easy without running water. The well was outside, fifty feet away. It did not even possess a curb. They let down a bucket on a rope and pulled it up again. In this way they got their water for all purposes: dishwashing, floor washing, drinking, and bathing.

Next door a little boy lay sick with typhoid fever, a pitiful little skeleton with a prodigious appetite. The missionary gave him an orange, all the doctor would allow. They said the typhoid had not come from the well water. If it had not, it could have done so, for the privies were located above the wells on the slope of the hill.

In many a house there was a photograph of a miner, a father or brother, lying dead in his coffin, grim reminder of an industry which kills about 2,300 men every year in the United States.

Heartsick, as we went from house to house we wondered whether far-off stockholders of the coal company which owned these houses had seen these things. How many people in Athens knew or cared?

At last we reached the schoolhouse. No paint, but the windows were clean and shining, hung with cheap but bright, clean curtains. An immaculate young schoolmistress. We stepped inside. A single room, battered desks, a huge stove. Across the wall at one end of the room hung a huge American flag. Facing the flag in this way, just after observing the conditions which surrounded the school, one found it difficult indeed to escape a startled query—"So this is America—and prosperity?"

Whether or not these conditions are typical of the entire Hocking Volley, I am not prepared to say. It is well known, however, that the Hocking Valley coal operators have for years complained of the disadvantages with which they contend in competing with coal fields to the south. Obviously a poor competitive position reacts adversely upon wages and living conditions of the miners concerned.

What would Jesus do in a situation like this? The traditional religious approach was being made, not, it is true, by the churches as such, but by the American Sunday School Union, which had started Sunday schools in all these villages. Its missionary, Mr. Spriggs, in heroic, unremitting toil, was himself ministering to the situation as best he could and securing help for the worst cases of privation from other county agencies for relief.

For some years, also, Mr. Spriggs had been supplied with volunteer teachers for his Sunday schools

in a dozen communities, by the University Young Women's Christian Association. College girls went two by two, braving wind and weather, to teach the children on Sunday morning. Gradually the program widened to include social and recreational work in the villages on Saturday afternoons. The Student Y. M. C. A. secured some volunteers from the men also. An empty store or a schoolhouse served as a meeting place. The students lighted a fire in the stove. The boys and girls came crowding in, eager for organized activities under the skilled leadership of their college friends: manual training, making flower boxes and bird houses, sewing, story telling, girl scouts, friendly hikes, wiener roasts, dramatics, and a big time at Christmas!

The student pastor at the university was in hearty coöperation with this service work. Since 1921 five denominations, Methodists, Baptists, Presbyterians, Disciples, and Episcopalians, had combined to maintain the Ohio University Interdenominational Student Pastorate. The student pastor taught in the School of Religion at the university, organized and promoted the religious and social activities for students in each of the coöperating churches, and acted as secretary of the Student Y. M. C. A. The Rev. Walter Ludwig, a Baptist minister, son of a well-known Baptist preacher, and graduate of Union Seminary, was the third to occupy the position of coöperative student pastor at the university. He was particularly inter-

ested in social and industrial problems from the point of view of religion. One of his students, a coal miner's son, at the Interdenominational Student Conference at Evanston, sharply challenged the church in general for its lack of an effective approach to labor problems. Ludwig was keenly interested also in the Students in Industry movement, which is persuading college students to work in factories during their summer vacations, in order to gain some first-hand understanding of industrial problems. He has himself worked in a number of industries.

Among his other duties, Ludwig led the teacher-training class composed of college boys and girls who went out to the mining towns on Saturdays and Sundays. It was natural that the students themselves, in this and other groups on the campus, should discuss the conditions in the mining towns, their causes, and the possibilities of improvement. No one with a conscience, or professing any degree of religion, could do otherwise. As the students delved more and more deeply into the situation, it became clear to them that a Sunday school and a recreational program were not enough. They became aware that the industrial and social problems which underlie the conditions in the mining towns constitute the basic challenge to all who take their religion seriously enough to desire the coming of better conditions.

To the students, in their search for solutions to these problems, there were available all the resources

of the social science departments at the university. In talking with union leaders among the miners, Mr. Ludwig became convinced that a vital service might be rendered by offering courses in social and industrial problems to the miners themselves. After speaking at several local union meetings on Workers' Education, he found a group of miners in a near-by town ready to begin a class. He went to this mining town one night each week, for courses lasting sixteen and eighteen weeks, respectively. Acting as instructor, Ludwig brought in professors from the university and others to speak on problems affecting the miner. The class is reported to have approached its studies in a scientific spirit, desiring to understand the complex, baffling problems of the coal industry. The text used was a course issued by the Workers' Education Bureau of the American Federation of Labor. The class also tried to interpret to the community the point of view of the organized worker. No opposition seems to have been aroused up to this point. But the coal industry, going from the bad condition of habitual unemployment to the worse condition of a prolonged strike, entered upon troubled times.

So great became the suffering among the miners' families, after weeks of short rations, that a joint relief bureau, composed of county social and relief agencies, was organized. Ludwig acted as secretary. The ministers and churches of the entire county cooperated. The appeal was based on humanitarian

grounds and was kept divorced from strike issues. The students at the university entered with enthusiasm into these relief activities. A booth was erected on the campus and a mammoth basket made ready for the reception of food and clothes. The campus was placarded with pictures of shivering children, large posters which asked, "Ever Been Hungry?" and red and white arrows pointing the way to the relief booths. A "can shop" did business for three days, collecting nearly five hundred cans of food. Three hundred twenty-seven dollars was given in cash. Between four and five tons of clothing were turned in by the students and their friends, many of whom ransacked attics at home during the Christmas vacation, as well as clearing out their college wardrobes. All this relief went to the shivering, hungry miners and their children. Christmas, to the college students who sang carols in the mining towns that year, gained a new significance, brought a more real sense of the presence of Him who said: "I was hungry and ye gave me to eat, naked and ye clothed me."

It is not necessary to await the dire need of strike-times for the campus to extend relief through social and religious agencies to the community.

As the strike wore on, it was inevitable that controversial issues should come more and more to the front. The operators held meetings and their spokesmen advocated that the miners return to work. The class in Workers' Education, led by Ludwig, also ar-

ranged a public meeting. It was addressed by Tom Tippett, a nationally known union miner. For two days he also addressed student groups on the campus and a citizens' meeting in the Methodist Church. By this time feeling was running high in the community. Merchants were suffering. General business interests, as well as the coal operators, viewed with growing antagonism any influences which tended to prolong the strike. A militant union leader like Tippett, in the midst of a strike situation, is not likely to discuss dispassionately the economics of the entire situation. His addresses frankly and forcibly presented the miners' side.

Because of these developments during the course of the strike, it is fair to say that the Workers' Education class, led by Ludwig, had shifted over from the field of education into the field of union propaganda. The class perforce had taken sides. It was outspokenly partisan, and Ludwig, being identified with the class as its leader, came naturally to be regarded as partisan also. Whether more personal contacts with both sides might have been maintained or further elements of reconciliation introduced into the situation, or whether it might have been possible or desirable under the circumstances for Ludwig to confine his activities to relief through social and religious agencies and to education as such through the Workers' Education class, leaving to the local unions the conduct of the battle, I am not wise enough to say.

Shortly after these events, the Methodist Church officially voted to withdraw from the joint student pastorate, giving as its reason that it wished to carry on a more intensive work among the eight hundred Methodist students at the university than was possible under the coöperative arrangement. This action eventually resulted in the other local churches discontinuing their coöperation, although the national board secretaries of the denominations staunchly supported Ludwig and stood ready to carry on. The feeling is strong among many students and others who were close to the local situation that Ludwig's industrial activity had a bearing upon his elimination from the field at Athens. These observers point to the fact that active coal operators were among the members of the official board of the Methodist Church and Trustees of the university, and that the church's action was taken shortly after Ludwig's class had held public meetings in support of the strike and Tippett had spoken on the campus. Committees of students protested vigorously through petitions and student meetings against dissolving the joint pastorate. The college paper devoted much space to the matter. Resolutions adopted by a meeting of one hundred representative students, called on their own initiative, reflect the feeling of this group:

"Resolved: That we, as a group of students believing in coöperation as a method of approach to re-

ligious growth of students, deplore the action of withdrawal of support of the student pastorate.

"That we as the group vitally concerned in this problem have been allowed no voice in determining this action.

"That we believe it to be opposed to Christian principles to allow the capitalistic group, or any other particular element, to dominate the Christian Church and the thinking in the Church.

"That we believe the Church, to be effective, must participate in concrete social problems and there apply the principles of Christianity.

"That we believe that there must be a coördinating central influence on the campus which will stimulate free religious thinking."

There is another side to the picture. Investigation reveals the fact that the Methodist Church had for years viewed the joint student pastorate with increasing dissatisfaction. There had been a growing feeling that the arrangement did not adequately meet the needs of the Methodist Church in caring for its eight hundred students in the university, a group twice as large as that of any other denomination. While, over a term of years, the number of Methodist students had doubled, the student attendance at the Methodist Church had not increased proportionately. The standing feeling of dissatisfaction among the Methodists with the joint pastorate had not been in the nature of dissatisfaction with the individual stu-

dent pastor, but with the arrangement which, in their judgment, made it impossible for one man to cover the needs of their church along with his other manifold duties. It is stated on good authority that the Methodist Church would have withdrawn sooner or later from the joint pastorate for the reasons indicated, quite apart from any considerations connected with the industrial situation.

It seems clear that no matter what may have been the complications entering into the elimination of Mr. Ludwig from the situation at Ohio University, the question of the adequacy of the joint student pastorate as an instrument in local church organization is and should be separate and distinct from the need and value of a social and industrial program to be carried on by the religious forces in this college town. It is encouraging to know that at the present time student groups are coming into vital social and religious contacts with the people of seven communities within a radius of five miles of Athens. It is to be hoped that the leaders in religious work among the students at Ohio University will plan to continue all the essential elements of Mr. Ludwig's program of social service and workers' education. The academic gown cannot afford, from the point of view of either education or religion, to hold itself aloof from sympathetic contact with the overalls of a community. Ludwig bravely pioneered at Athens. He has gone on. But the very presence of the coal towns all

around Ohio University, and the social and industrial conditions which are present in the communities surrounding most of our universities, in themselves constitute a challenge to the religious forces working in our colleges which we dare not disregard, lest we bring upon ourselves that inevitable judgment of the Lord: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

VI.

IN THE HEART OF HARLEM

St. Philip's Episcopal Church is located in the heart of Harlem, New York City. With its staff of trained workers, its splendid equipment, its comprehensive program, St. Philip's ranks among the leading churches for colored people in the United States. And perhaps no church, white or colored, presents a more balanced program of work and worship.

"You will not understand St. Philip's or its social work," I was told, "until you meet with us at worship Sunday morning." I attended morning worship on Whitsunday, a service rich in beauty, dignity, and spiritual reality. Every seat was filled in the nave of this large and beautiful church. The vested choir of boys and men, the beautiful organ, played with a master's touch, the altar all alight with candles and decorated with flowers, the perfectly trained movements of the acolytes, the magnificent vestments of the priests—all these produced an impressive setting and contributed to the power of the service. An eloquent sermon was delivered by the rector, Dr. Hutchens C. Bishop. It was simple and direct, yet reinforced by evidences of the wide learning, exten-

sive travel, and the rich cultural background of the speaker. The intoning of the Communion service by the associate rector was a revelation of dignity and beauty, exquisitely, spiritually impressive. The worshipers were lifted up also by the moving strains of Schubert's setting of the Communion service, beautifully rendered by organ and choir, supplemented by a string quartet. The total effect was tremendous. The recessional of choir and clergy left the congregation subdued in spirit as those who had been lifted up into heavenly places. It is small wonder that Dr. Johnston Ross in his book on *The Worship of the Future* refers to St. Philip's as one of the most impressive services in New York.

A session of the church school followed the service. An enrollment of twelve hundred pupils makes two sessions necessary—one at ten o'clock, the other at one. The high school division alone includes 485 pupils. The entire school is graded and taught by trained teachers, many of whom are college graduates, teachers, social workers. The Rev. Shelton Hale Bishop, a son of the rector, is associate rector, and director of religious education. He is a graduate of Columbia University and of the General Theological Seminary and has had wide experience in church work in Chicago and Pittsburgh. He is known affectionately at St. Philip's as Father Bishop. "What is your conception," I asked, "of the relation of the social activities of a church to its worship?" "It is

simply a question of religious education," he replied. He went on to explain: "A comprehensive program of religious education falls into three divisions: (1) Instruction, which is given in the church school; (2) Worship, which is provided for in the church services and also in special periods in the church school; (3) Activities, which necessarily call for a week-day program, but if properly conducted supply an otherwise unobtainable opportunity for character development. If I didn't believe that club activities and social work were a vital part of real religious education I wouldn't give a moment of my time to the social program of the church."

This philosophy of social work is reflected in the organization of the staff at St. Philip's. Father Bishop is responsible not only for the church school but also for the activities carried on by a staff of experts in family welfare, social case work, and girls' clubs, boys' clubs, and the physical education department. Father Bishop is also in charge of the summer camp. Thus all of the social work at St. Philip's is conceived of as an intrinsic part of religious education.

St. Philip's Church occupies a site on 134th Street just west of Seventh Avenue. The five-story parish house and the rectory front on 133rd Street, connecting with the church at the rear. In the parish house and basement beneath the church are ample accommodations both for the church school and for club work; an auditorium, class rooms, club rooms, and

offices. The gymnasium occupies the top floor of the parish house. A three hundred acre farm on the Walkill River has recently been purchased and "Camp Guilford Bower" has been added to the equipment of St. Philip's.

A total annual budget of nearly $70,000 is required to finance the extensive program of this church. The congregation gives some $12,000 a year. The balance comes from the investments of St. Philip's in Harlem real estate, which is being efficiently managed and improved. The church has about three-quarters of a million dollars in clear assets—the result of a hundred years of shrewd management and profits resulting from the sale of formerly occupied downtown sites. St. Philip's is known as "the wealthiest Negro Chuch." It does not care for this distinction, emphasizing rather its efforts to serve the community. Indeed, one is inclined to believe that if all "unearned increment" were to be turned to such effective social use, the single taxers would be put to it for cause to complain.

Thus it has come to pass that with adequate funds, splendid equipment, and a trained staff of workers, St. Philip's is prosecuting in the heart of Harlem an outstanding piece of social work, some of the features of which I shall describe briefly.

Somewhat unique in the annals of girls' clubs is the Young Women's Council, composed of fifteen representative young women of high school and col-

lege age, active in the work of the church and parish house. This council of the girls meets in democratic fashion with the director to discuss the work of their department. The council is in effect a "planning committee" and feels the responsibility for long-time planning and leadership for the entire girls' work of the church. The girls' clubs, under volunteer leadership, cover a wide range of interests and activity, including basketball, æsthetic dancing, social parties, millinery and French flower-making, sewing and dressmaking, hikes to Van Cortlandt Park and the Palisades, literary discussion, and dramatics.

The Missionary Club is writing a play centered around their own missionary project in Africa and expects to produce the play in the near future—progressive education methods applied to the missionary enterprise of the church!

The Girl Scouts look natty in their new uniforms as they assemble for "court of honor," and divide up into patrols for their busy programs. The troop at St. Philip's won the flag for District No. 13 and stood high last year among all the troops on Manhattan, both white and colored. The captain of the Scouts, Mrs. Beatrice Price Russell, is the only white club leader or church worker at St. Philip's. She has brought her letter and has been received into full membership of the church.

The boys' clubs also cover a variety of interests for

the boys, including scouting, boy rangers, choir, basketball team, athletic clubs, and other activities.

Both boys' and girls' clubs include service features, a club often adopting some needy family to supply with a Christmas basket, clothing or other help.

The gymnasium is, of course, a most popular spot for both the boys and the girls in their turn. There is basketball and good clean fun for everyone, character training in team work, coöperation, and fair play. St. Philip's competes creditably in a number of sports. The track team is known as "St. Christopher's Arrows" and lives up to its name! The "Arrows" won the Interchurch Track Meet at City College Stadium last spring.

The poor, the unemployed, the sick, the aged, delinquent boys and girls, mothers or fathers left with broken homes, all come to the church for help or are discovered by the pastoral visitor, and reported in for counsel, assistance or relief. Skill and special training in social work are needed to handle these cases. St. Philip's has in Miss Mabel Bickford an expert social worker. In fact, Professor Case of Teacher's College has said that Miss Bickford is doing the finest piece of case work in family welfare that is being done in connection with any church in New York. Miss Bickford never asks whether applicants are church members or not. All are served on the basis of their need. For the most part cases are referred to the social agencies, employment cases

to the Urban League and the Y. W. C. A., relief cases to the Charity Organization Society, and other cases to the appropriate agencies. There is no duplication of the work of social agencies. St. Philip's follows up its cases, however, and often assumes a part of the agency's budget, such as milk for a baby, or clothing for the family, or fuel.

Miss Bickford's office is like a friendly confessional for many an anxious mother or rebellious daughter. "I can't talk with my parents about this," says many a young girl. She comes to Miss Bickford. "If parents would only invite the confidences of their children," said Miss Bickford, "we would be out of a job."

Certain cases the rector desires to keep confidential, preferring not to make them a matter of record in a social agency. It is a blessing that the church can handle such cases itself in confidential, friendly fashion and yet with all the skill of the social worker's technique contributed by Miss Bickford.

A great service is also rendered to the young people in vocational guidance. A series of addresses is given before the church school on "Why Choose a Career," "Opportunity for Negroes," "Industry," "Skilled Trades," and descriptions of various professions by Negroes who are eminent and successful as lawyers, doctors, teachers, social workers, some of them members of St. Philip's. Question boxes gather up expressions of interest from the pupils. Miss Bick-

ford gives them individual counsel, laying out courses of study for those who consult her, visiting the public schools and assisting to adjust curricula to the particular needs of each one. Many boys and girls have been skillfully guided by Miss Bickford into careers of usefulness and the fulfillment of their deepest desires. "I never let a boy or girl make a decision in regard to life work while they are in my office," said Miss Bickford. "I want them to make their own decisions without danger of my outtalking them."

The discussion of social theory and industrial relations is not left out of the picture at St. Philip's. The Young People's Fellowship, meeting Sunday evenings, supplies a forum where such topics as "Christianity and Social Problems," "Christianity and Race Relations," "American Diplomacy in Nicaragua," "Workers' Education," "Industrial Democracy," and "Trade Unionism" are discussed. A colored miner who is president of a local of the United Mine Workers in Pennsylvania presented an appeal for strike relief which met with a generous response. The president of the Young People's Fellowship is a member of the Youth Section of the Ladies' Auxiliary of the Brotherhood of Sleeping Car Porters—the colored labor union which is seeking recognition from the Pullman Company. A number of porters are members of the church.

The discussions at the Fellowship forums reveal the vigorous impact on social problems of the keen

minds of these young colored men and women, many of whom are in high school or college. The increasing bitterness among colored people against the injustices under which their race has suffered so long makes one grateful for consideration of these matters in the atmposhere of the church where the discussions, while frank and fearless, may yet be tempered with forgiveness and with the spirit of Christ.

As I think back over my visits to St. Philip's there seems still to ring in my ears the joyous chant of the Girl Scouts as Father Bishop came into their room in the Parish House. "How do you do, Father Bishop, how do you do? Is there anything that we can do for you? We'll try to help you out, stand by you like a scout. How do you do, Father Bishop, how do you do?"

I picture Father Bishop in my mind clad in the vestments of his office, intoning the Communion service before the great congregation, and I see him again as he came into the Girl Scouts' room, his fine spiritual face, the quiet friendliness of his manner. And it seems to me that here is the explanation of a successful combination of religious and social work —the human personality which binds the two together. A minister of religion in personal contact with his clubs and social work, club leaders and social workers who are members of the church, a single purpose in the entire organization so that it is not

possible to say where religion leaves off or social work begins. Indeed, when all is said, one wonders whether there is any dividing line between social and religious work. "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

VII.

DOWN IN MAINE

AN OLD Ford plowed along the country road. At the wheel sat the Rev. Hilda Ives. It was Sunday night. The back of the car was piled high with a strange collection of farm produce and miscellaneous articles, dressed chickens, a bushel of potatoes, a crate of eggs, a basket of water lilies, a variety of fresh vegetables, a hooked rug for sale, a baby carriage in need of repairs. Mrs. Ives was on her way back to Portland after preaching the gospel in what had been a deserted church in a remote rural community. Her parishioners were not well to do. They were too far removed from ready markets. She encouraged them to bring their wares to church. After service she loaded the car for her return trip to the city, where she discovered a steady demand for the fresh produce of the farm. The baby carriage represented an errand for a neighbor in need. Would anyone say that Mrs. Ives was breaking the Sabbath? They said that about Jesus when he ministered to the needs of the people and healed the sick on the Sabbath day.

After the death of her husband, left with a family

of five young children, Mrs. Ives passed through a deep religious experience of the love of Christ. She wanted something to do for him. Tired of the round of conventional city church activities, she asked for a hard job. The Congregational State Missionary Superintendent asked her to restore religious services in Albany, an outlying country church. There she served as minister, Sunday school teacher, and organist, and "pumped, prayed, and preached" to a congregation of twelve. The Sunday school numbered two children, until she arranged to have young men with cars gather up the children from outlying farms. Then they had twenty-seven. The congregation increased to sixty-five. Twenty-five people joined the church. There were children to be baptized, funerals to be conducted, the sacraments to administer. Mrs. Ives, at first only licensed to preach, was, after a course of study, ordained as a minister in full standing of the Congregational Church.

A combination of forces has left many an isolated rural community in America without regular religious services, while at the same time the larger towns are quite commonly overchurched. Denominational competition has been responsible for the latter, while the movement of the population away from the farms into the cities has left many a church in the open country without sufficient support to carry on. Mrs. Ives served Albany on an annual salary of two hundred and fifty dollars. Even this

sum she turned back to the treasury of the church. But she realized the inadequacy of what she could do single-handed. There was need for more workers in townships all around her.

Not far to the north was the Aroostook Larger Parish of the Congregational Church, developed to meet similar conditions by Dr. Malcolm Dana, pioneer of the Larger Parish movement. With Aroostook as a model, Mrs. Ives extended her boundaries and finally succeeded in establishing the Oxford County United Parish, which has the distinction of being the first interdenominational organization of its kind.

The Larger Parish is based on the principle that the churches in the towns and open country of a larger geographical area by pooling their resources can obtain a ministry, a program, and an equipment such as no one of them could have alone. The larger parish is in line with the consolidated school in education, and the farmers' coöperative in rural economics. Like the consolidated schools, the larger parish is made possible by the recent development of communication in rural districts, good roads and the automobile.

A unique feature of the larger parish is its multiple ministry. The Oxford County United Parish, which is twenty miles long and five or ten miles wide, has three full-time men, the Rev. Arthur C. Townsend, minister of worship, the Rev. B. F. Went-

worth, minister of education, and the Rev. Wilbur I. Bull, minister of parish activities. All of these men are ordained ministers of ability and special training and serve on adequate salaries. On Sunday they all preach, making possible regular religious services at seven points in the parish, in six churches and one hall. Church buildings, which in some cases had been badly out of repair, are now freshly painted and equipped with organ and hymn books, new carpets on the floor. In one church attendance increased from six to sixty-five. Some families in the isolated rural districts had not received a call from a minister for years. The parish ministers now reach every family in the area. "A house-going minister makes a church-going people." There has been a veritable revival in religion.

The multiple staff of ministers in the larger parish is made possible by a budget beyond the dreams of the old country church. Nearly one-half is raised in the parish by an every-member canvass. A considerable sum is subscribed by interested people some of whom have summer places near-by, and to their everlasting credit be it recorded that three coöperating denominations, the Congregationalists, the Universalists, and the Methodists, also contribute toward the work through their state missionary boards. Included in this larger parish are two Federated churches in which the above denominations have united for service to the community, one Commun-

ity church, three Congregational churches, and one unorganized district where religious services are held in the schoolhouse.

The affairs of the parish are in the hands of the Council, which is composed of representatives from all the churches and all the communities included in the parish. This representative body, controlling the finance and directing the activities of the staff, tends to democratize church government, draws together and unifies the religious interests of the entire county.

In addition to its services of worship and a program which embodies the last word in up-to-date methods in religious education, the larger parish makes possible an effective community service which is the particular interest of this chapter.

No regular motion pictures had been shown in these towns before the larger parish attacked the problem of community recreation. The staff, equipped with a portable projector, now puts on a show in every village every other week. A supper is served at cost by the local Ladies' Circle. A family rate of sixty-five cents admits father, mother, and all the children to the movies. They come by auto and buggy from far and near and crowd the halls for a much needed break in work and a sociable get-together with the neighbors. Social and community singing between the reels and a few slides on parish activities help to promote good fellowship and under-

standing. Happy children, rested fathers, recreated mothers return to their homes in town and country.

The Crooked River Outing Club has been organized to provide outdoor sports for country folks who no longer want to "den up" for winter months. A winter carnival is put on and draws hundreds of people for a day of fun and friendly competition in ski jumping, ski jouring, snowshoe races, obstacle races, tugs of war, dog sled dashes, potato races on snowshoes, exhibition stunts, "trained animals, Fords, motorcycles, and so forth." Events are offered for young and old, boys and girls. The day concludes with a big feed, a three-act drama *The Heart of Maine,* and finally the crowning of the Carnival Queen, the girl who wins most points in the events of the day. Field days provide similar community get-togethers in the summer. Cities will have less drawing power when rural young folks can have such fun at home.

The emphasis upon enjoyment of the out-of-doors is not confined to sport. Beautiful out-of-door religious services are also held, an apple blossom service in the spring, an outdoor service under autumn-colored trees in the fall. A mountain-top service was attended by five hundred people, most of them climbing the mountain. Jolly parties of old folks were drawn up the hill on hay wagons. A choir of eighty voices from the men's class of a church in Portland added the beauty of music to the service.

As the gathering looked out across three mountain ranges, the words of the psalm took on new meaning. "I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Down in the valley the larger parish continues its task of community building. Four out of the five towns in the parish have now purchased their own tractors and send out snowplows to keep the roads open all winter. The Community Improvement Association is also working at the problem of better fire protection. One of the ministers is director of publicity for the Farm Bureau and leader of its project work. He has begun 4 H Clubs in connection with the organized classes of the church schools. There are as yet no farmers' coöperatives in this section. Through the Farm Bureau, with the coöperation of the churches, public attention is being directed to the basic economic problems of rural life.

Community health comes in for special emphasis. The parish coöperates with the State Department of Health, shows health films on movie nights and in the public schools, works with the country maternity nurse, arranging for baby clinics, mothers' conferences, dental clinics. At the Country Church Summer Conference, attended among others by the ministers and their wives from all nine Larger Parishes in Maine, special courses are offered to ministers' wives in prenatal instruction to mothers and emer-

gency maternity nursing. Death rates in rural districts have been abnormally high in the past for the lack of this knowledge among country women.

The country doctor gets his messages for outlying districts at the minister's house. More than once on dark winter nights the doctor and the minister have battled through the snowdrifts together in order to reach a bedside on some isolated farm where they were able to bring healing and peace.

These parish ministers serve by way of social workers when there are no others in the area. The country sometimes knows neglected children. Mrs. Ives and I stopped to investigate a case. In the worst slums of our cities I have never seen anything worse. The mother had deserted the home. The father was cutting wood off on the hills. A boy of eight was in charge of two baby brothers who could hardly walk. They were cooking potatoes for their dinner. There was practically no furniture. The beds were like dog kennels, straw and dirty blankets on the floor. Relief, clothing, and food would follow the minister's call. The case would be referred to the proper child welfare agency and taken care of.

An arrangement has been made with the State Hospital in Portland to accept charity cases on the official report of the parish ministers. A small child who was never able to speak above a whisper was taken in by a minister. While under observation she almost choked to death, would certainly have

done so if she had been on the farm. But the hospital staff saved her life, operated on her throat, and sent her back home with her voice restored. An eighty-year-old lady had cancer of the face. She prayed that she might be cured. A parish minister got her to the hospital where a successful operation was performed and the cancer never came back. She joined the church, said that in all her life she had never been asked to do so before.

It is a comfort to these country folks in the strange surroundings of a city hospital to have one of their ministers at hand. Mrs. Ives, who still lives in Portland, driving back and forth to the parishes, is a familiar figure in the operating rooms and wards, ministering in faith and courage, bringing peace and hope. A committee of the Portland Federation of Churches sends flowers. City Sunday School classes call on country boys and girls in the wards, bringing them gifts and friendly cheer. There is a wide field and a crying need in many places for such systematic service and brotherly relations between the city and the countryside.

An incident in the life of the larger parish seemed to me symbolic. An aged couple after a lifetime struggle had just freed themselves from debt. All they owned was invested in their little home. On a Saturday night the house was struck by lightning and burned to the ground. The next morning, in borrowed clothing, the old couple appeared as usual

at church and partook of the Communion. The story went around the parish and spread to Portland friends. A fund was started and a new home rose out of the ashes of the old. The old lady wanted it exactly like the old house except that all her life she had "wanted a big window over the sink so I could look out at the mountains while I wash the dishes." Now she has her heart's desire. The window is plate glass. The house was dedicated with prayer, and presented to this faithful old couple as the gift of the church.

The larger parish has made possible the reconstruction of religion in towns and rural districts. The new religious life is even better than that of olden days. There have been added windows of community vision providing larger and lovelier views of human life.

VIII.

HOW IT FEELS TO BE A WAGE EARNER

On a hot night in August a dozen college students were seated around a table in an office high up in a New York skyscraper. The president of the Central Trades and Labor Council was speaking. From the look on the faces of some of the students, it was apparent that the occasion was their first opportunity for personal contact with a labor union official. The mythical being sometimes referred to as an agitator and trouble maker in American industry, present in the flesh in the intimate circle of the seminar, told a story of long hours, low pay, accident hazards, and lack of work among the longshoremen and in other industries, and recounted the material improvements for the workers which had been brought about by organized labor.

The searching nature of the questions which came from the students would have surprised many a professor of economics, and might perhaps have disturbed the academic atmosphere of the class-room. These students were workers themselves. They had come at the end of a hard day's work to discuss prob-

lems which now meant something more to them than those things which textbooks can impart.

Nor had these college students been handed their jobs on a silver platter. No pull had been brought to bear, no sob-story of the worthy student earning his way through college. Like other industrial workers, whose problems they were seeking to understand, they had found their own jobs. In their old clothes, they had applied at factory gates, registered at employment offices, hunted down help wanted advertisements in the newspapers, living meanwhile at the Mills Hotel or in the Bowery Y. M. C. A. with the unemployed. When one has lived and talked with hundreds of men whose chief ambition in life is to find a job, when one has himself applied for jobs day after day, only to find that in each case "the place has just been filled," when one has stood in line at a factory gate for two hours hoping for a job, only at last to hear a shouted announcement, "No more wanted today," and it is too late to try another factory that morning, "the problem of unemployment" and "the need of labor exchanges" begin to take on something more than academic interest. Dead tired in body and mind, one's money running low, it does not take much imagination to understand the feelings of a wage earner who has a wife and small children dependent upon this job which is often so difficult to secure.

In later life a college graduate who has had this

experience will no doubt be an interested citizen when state regulation of the exorbitant fees often charged by commercial employment agencies is proposed, or when the federal government and the states are urged to maintain further free employment bureaus, or to adopt unemployment insurance. As an employer or a personnel director "in charge of hiring," his very manner will be different, perhaps more Christian, as he interviews the long lines of applicants for jobs, if he "has been there himself."

In the most effective of these summer groups both men and women students go into industry incognito. The purpose is to place oneself as nearly as possible in the exact sitution of industrial workers, with a view to gaining the clearest understanding of their problems. If one's uncle owns the works, or even if one is known as a college student, he does not receive identically the same treatment as would be the case if he "hired in at the gate." He may be favored by special transfers from one department to another in order to learn the business. He may not be equally exposed to the unique experience of being fired. He is privileged perhaps to ask questions which might receive quite different replies if foremen and superintendents did not know who he was. Industrial workers also look upon college students as people apart from themselves and may not adopt the same attitudes toward them as they do toward other workers. If you would know what a worker

is up against and would understand what is on the worker's mind, you must be a worker yourself without favor or distinction.

It has proved rather a startling disillusionment to some college men to discover how easily the intellectual can be disguised by a pair of overalls. His actual experience is quite upsetting to the idea found in some of our colleges that a bright young man of good family will quickly be discovered among the common herd and favored with prompt promotion by the management. Except in plants having highly developed personnel departments, the student is apt to find himself lost in the crowd, performing the eternal round of common labor, no eager management asking for his suggestions, his hope of recognition and promotion indefinitely deferred.

At the close of a summer's work a theological student in the New York group was accosted by a curious paymaster. "Say," he said, "you ain't a New Yorker, are you?" "No," said the student, "I wasn't brought up in New York." "Well, that accounts for it," replied the paymaster. "I *thought* you had a foreign accent."

Occasionally, it is true, the girls do not get by so easily. One girl, working in a candy factory where the pay was very low, the hours long, and the conditions far from sanitary, found herself put to it to adopt the tough language of the class of girls to be found under such poor conditions. They suspected

her of being something other than themselves. They were of every race and nationality. "What are you?" they asked her. "Oh, I'm just an American," she said. "But you talk different from us," said a fellow worker and in reply to her protest added, "G'wan, kid, yer talk like a college president!" Judging, however, from the vernacular in use on most of the campuses of our men's colleges, at any rate, it is perhaps safe to say that there is no great danger of the discovery of students who work in industry because they talk like college presidents.

A competent leader, with a knowledge of industrial problems, is placed in charge of each of these groups of students in industry. The groups are conducted in a number of cities in the United States, under the auspices of the Student Departments of the Y. M. C. A. or the Y. W. C. A., with the coöperation of a number of other religious and social organizations, including the Federal Council of Churches. The students meet two evenings a week for a seminar. They come in from their jobs as machine runners, carpenters' helpers, truckers, waiters, street car conductors, as laborers in repair gangs, or as workers in automobile factories, printing establishments, ice cream factories, copper factories, milk stations. They bring before the group for discussion the problems arising out of their experience.

"I wish we could study the possibilities of stabilizing production," said a student one night. He had

been working for eighteen dollars a week. That afternoon a notice had been posted in the factory to the effect that the plant would operate only three days a week until further notice. Less than ten dollars a week to live on instead of eighteen! How would your family budget stand being cut almost in two on a day's notice? An industrial engineer was asked to speak to the group on this problem and described the Dennison Manufacturing Company and other factories where the problem has been met successfully by intelligent production planning and sales policies. The group also discussed the bearing of the entire industrial system on this problem in its wider aspects.

Other specialists came at the request of the group, including employers, personnel managers, economists, labor leaders, officials of the State Department of Labor, experts in social legislation, social workers, ministers of labor churches. These experts spoke and were questioned in regard to the employers' point of view, modern personnel management, the function of the state in factory inspection, statistics, mediation, employment bureaus; laws governing child labor, the minimum wage, night work for women, safety, workmen's compensation. Union-management coöperation, employee representation, the control of wages, religion and labor, and the whole range of social theory were also discussed.

The principal group for college girls is conducted

by the Y. W. C. A. in Chicago. There the girls find jobs as operatives in candy factories, glove factories, bookbinderies, shoe factories, wiring radio coils, gumming and pasting boxes, feeding hog's hair to a machine in upholstery plants, sewing lamp shades, making dresses, clerking in five and ten cent stores, or sometimes as domestic workers. They live in working girls' homes. They pool their wages so as to provide for unemployment in the group and for the less than living wages received by some girls. They discover at once that women's wages are commonly lower than men's, even for the same jobs. They find that colored girls get less than white workers. The average wage of the entire group last summer was only $12.62 a week. They found it possible to pay for board and meals, though at times they had to live on ten-cent lunches. They were unable to buy any clothes from their wages. "Listen, girlie," said a woman worker to one of the girls when she complained of the low pay, "the best advice for you is to get next to a sweetie. Let him keep you. Marry him, and even though you will have to work for a while, he will support you in your old age."

As the girls gather for their seminar on industrial problems in the evening, it proves to be hard work to study at the end of a long day in a factory. Even this fact helps them to understand what wage earners are up against in their struggle for

further education in our night schools. It is a Christian gesture when these college students go back to the campus and help raise funds for Bryn Mawr and the other summer schools which enable industrial workers to get a taste of college life and a chance at higher education.

In many colleges, the Y. W. C. A. also maintains throughout the winter what are known as "Industrial Commissions," composed of equal numbers of college girls and industrial girls from near-by factories. These commissions promote acquaintance and understanding, maintain human contacts, and clarify many an academic discussion of labor problems with a touch of reality.

There are, of course, certain psychological limitations to the experience of college students who go into industry only during their summer vacations. The student knows that he is not in for life. He is continually conscious that at the end of the summer or of a somewhat longer period he will escape. He will go back to the campus. He expects to be an owner or a manager or a minister some day. He is not chained to the wheels of industry and cannot know the exact thoughts of those who are. There is a question also whether the monotony of repetitive machine operation is harder on the student's nervous system after his life of greater freedom and interest. But at any rate he approximates the experience of a wage earner. And in doing so he learns to

some degree what no industrial engineer or expert in scientific management, with all his careful training, can know. He learns something of the emotional content of the workers' reactions to industrial relations and working conditions. He learns how it *feels* to be a wage earner. This is important even from the point of view of scientific management.

When occupying the position of Personnel Director in a factory, I once had occasion to investigate the complaints of a gang of men who were cleaning old bricks on piece rates. After investigation of the records and after watching the gang at work and talking with them and with the foreman, I reported to the manager that in my opinion the rates were too low and the arrangement of the work should be changed. He did not agree, however, quoting the high earnings of one man in the group, intimating that the others were lazy, and suggesting that I might know more about cleaning bricks if I went and cleaned some before talking further with him on the matter. So I put on overalls and joined the brick cleaners.

It was interesting to discover at the end of the day's work that I had come to the same conclusions with regard to the pay and the arrangement of work that I had arrived at by means of my former investigation. It was significant, however, that I *felt* very much more strongly on the subject of cleaning bricks and the injustices involved in the situation! The man

who was making good money was cheating the rest of the gang when the foreman's back was turned. As I watched his pile grow, my grievance also grew against him and against the manager who had held him up as an example. The foreman, fearing that I might lie down on the job and report to the manager that the pay was too low, added to my industrial experience by standing close by and keeping his eye on me all the afternoon. I had understood that workers do not like the minute supervision of some speeding-up processes. I had never known before how it *felt.* The sight of that well-dressed man in hat and coat, having nothing to do all the afternoon but to watch me work, filled me with resentment.

Out of the workers' emotional reaction to various phases of our present industrial system come inefficiency on the job, industrial unrest, strikes, and revolutions. A more scientific adjustment of industry will take into account in a way not yet accomplished the emotional response of industrial workers. Modern psychology is pointing out that true education comes only from participation in the situation. There is no way to understand the feeling of industrial workers under given conditions except by being a worker yourself.

College students as a rule do not emerge from their summer of combined work and study, feeling that their brief experience entitles them to suggest a complete solution of the labor problem. Rather

are they impressed by the complexity and difficulty of the industrial situation and the broader economic problems involved, the need of further study and research, and the importance of a scientific approach. But they do gain in sympathetic understanding of the human element in industry. For these students, the blithe indifference of the campus to industrial problems and the thoughtless selfishness of student strike-breakers disappears.

The challenge of Christian brotherhood takes on industrial meaning, often for the first time. One college girl, who had been brought up in a comfortable home, worked all summer bending over steaming tubs and catching hot towels in a Chicago laundry. Beside her toiled a working woman whose wages constituted the chief support of her baby, her crippled father, and herself. The college girl began to turn over in her mind some questions of ethics. Is it right for people who call themselves Christians to live in comfort, accepting the dividends of industries where women toil for ten hours a day in the heat and noise of a factory for thirteen dollars a week? How many people who live on dividends even know what are the wages and conditions in the industries from which their money comes? "Lord, when saw we thee ——?"

The Students in Industry movement is small. Many are called. Few have chosen to take the chances of finding their own jobs, living on the

wages and under the conditions of common labor, and attending the seminars for study of industrial problems. But if the courage and determination to undergo the discipline of this experience take hold of an increasing number of the younger generation, particularly the sons and daughters of our wealthy families, the future stockholders in American industry, and of students in business administration and scientific management, instructors in economics, and all theological students, we may expect from this source a far-reaching impetus in the years that lie ahead to the quest of religion for a more brotherly social order.

IX.

RABBI, PRIEST, AND PARSON

A JEWISH rabbi, a Roman Catholic priest, and a Protestant minister sat in conference in the City Club, New York, one night late in May, 1923. The committee of the American Iron and Steel Institute on the proposed total elimination of the twelve-hour day had a few days before presented an adverse report. "Therefore, under the present conditions, in view of the best interests of both employees and employers, and of the general public," the report had said, "the members of the committee cannot at this time report in favor of the total abolition of the twelve-hour day." The industry had apparently decided to defer once more any definite plan to eliminate the long shift, although over a period of years the twelve-hour day had been condemned as socially undesirable by stockholders, social workers, engineers, labor unions, church forces, the press, and the President of the United States.

"Something more simply must be done," said the late Rabbi Horace Wolf, Chairman of the Social Justice Committee of the Central Conference of American Rabbis. Father R. A. McGowan and Dr.

F. Ernest Johnson nodded emphatic approval. They represented, respectively, the Social Action Department of the National Catholic Welfare Council and the Department of Research and Education of the Federal Council of the Churches of Christ in America (at that time a part of its Commission on the Church and Social Service). In a sense the religious forces of America were represented in the persons of these three men. Through them religion was destined to play an important rôle in the final chapter, as it had done in a previous chapter, to which we shall refer, of the public's long fight for a humane schedule of hours in the steel industry. The rabbi, the priest, and the Protestant minister referred the matter to their respective organizations for consideration, and a joint statement was issued to the public.

Before quoting this statement and noting its effects, it is important that we review the various efforts toward abolishing the twelve-hour day which formed the background of the picture and made possible the final success in this great undertaking in social progress.

The *Pittsburgh Survey,* published in 1911 by the Russell Sage Foundation, included a volume by John A. Fitch on the steel workers. This study of industrial and social conditions by a trained investigator aroused the interest of a socially-minded stockholder, the late Charles M. Cabot of Boston. Mr.

Cabot initiated among the stockholders of the United States Steel Corporation, the dominant factor in the industry, a movement which is highly suggestive of what socially-minded stockholders might do in other companies. At the annual meeting of the corporation in April, 1911, he introduced a resolution calling for the appointment of a committee of stockholders to investigate labor conditions in the plants of the corporation and to report back to the stockholders. The following year the committee reported. It congratulated the corporation on its progress in welfare work and especially in accident prevention. But it stated that "We are of the opinion that a twelve-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decrease of the efficiency and lessening of the vigor and virility of such men. The question should be considered from a social as well as a physical point of view . . . it [the twelve-hour shift] leaves but scant time for self-improvement, for companionship with his [the worker's] family, for recreation and leisure. It is important that any industry be considered in its relation to the home life of those employed in it, as to whether it tends to weaken or strengthen normality and stability of family life." The committee stated its belief that "there will naturally come a shortening of the hours of labor and the eventual abolition of the twelve-hour day, which will tend toward in-

creasing the efficiency and resourcefulness of the working population and for that reason bring benefit to both employer and employed."

The committee recommended that "steps should now be taken that shall have for their purpose and end a reasonable and just arrangment to all concerned, of the problems involved in this question." The report was accepted and referred to the Finance Committee, which the following year reported that in its opinion the United States Steel Corporation could not act in the matter of reduction of hours unless their competitors should do so at the same time. Mr. Cabot then moved that the corporation endeavor to enlist the coöperation of other companies in the matter. His resolution was laid on the table, where it remained. But Mr. Cabot did not rest. He established what came to be known as the Cabot Fund, which financed important studies to which we shall allude and which aided substantially in discrediting the twelve-hour day and pointing the way to practicable solutions.

In 1919 the labor unrest in the steel industry found expression in a great upheaval, when more than three hundred thousand workers went out on strike. One of the principal demands was for the eight-hour day. The strike was characterized by the familiar features of employment by the companies of labor spies and strike-breaking agencies, the suppression of civil liberties, charges and countercharges,

the bitterness, suffering, and violence which usually inhere in industrial warfare. A committee of the United States Senate, investigating the strike, reported, "It is true that some of the workers testified that they wanted to work longer in order to get the increased compensation, but most of them seemed anxious for an eight-hour day with a living wage. The policy of working men ten and twelve hours per day in the steel mills is, it seems to the committee, an unwise and un-American policy." But the strike was lost. The unions which had endeavored to organize the workers were destroyed. The men went back to work on the old twelve-hour shift, sullen and without hope.

Before the close of the strike pioneering forces in religious circles made an attack on the entire problem with a vigor which surprised the leaders of the industry and brought a determined counterattack upon those involved. A special Commission of Inquiry was appointed by the Interchurch World Movement to make a thorough investigation of the strike and publish the reports of the investigators. The membership of the commission consisted of distinguished church leaders, including Bishop Francis J. McConnell (Methodist), Chairman; Dr. Daniel A. Poling (United Evangelical), Mr. George W. Coleman (Baptist), Dr. Alva W. Taylor (Disciples), Dr. John McDowell (Presbyterian), Dr. Nicholas Van de Pyl (Congregationalist), Mrs.

Fred Bennett (Presbyterian), and as advisory members, Bishop William M. Bell (United Brethren) and Bishop Charles D. Williams (Protestant Episcopal). Heber Blankenhorn was secretary to the commission.

The commission enlisted the services of a staff of trained investigators who worked with the technical assistance of the Bureau of Industrial Research, New York. In addition to their field investigations and interviews, the commission held open hearings in Pittsburgh, supplemented by inspection trips in Western Pennsylvania, Ohio, Indiana, and Illinois. In a volume of nearly three hundred pages the commission published its report. We cannot here go into its voluminous findings. Briefly, it found the strike justified by the unrelieved grievances of long hours, low pay, and lack of labor representation. It held the United States Steel Corporation responsible as the dominant factor in the industry. It criticized the labor unions also, saying that "the immigrant steel worker was led to expect more from the twenty-four International Unions of the American Federation of Labor conducting the strike than they, through indifference, selfishness or narrow habit, were willing to give." However, it found the charges of "Bolshevism" or "industrial radicalism in the conduct of the strike" without foundation. It recommended the abolition of the twelve-hour day and the seven-day week, the

establishment of adequate means of conference between the workers and the management, the appointment of a government commission to inaugurate such conferences and to "continue and make nation-wide and exhaustive this inquiry into the basic conditions in the industry."

In a five-hundred-page volume entitled *An Analysis of the Interchurch World Movement Report* an attempt was made to discredit the Interchurch Report principally by allegations of radical connections and views held by those involved in the investigations and by the familiar charges that the whole investigation was in reality radical propaganda working through religious and liberal circles. The findings of this book were later characterized by Dr. Johnson, of the Federal Council, who caused a careful analysis to be made of it, as "teeming with errors and misleading statements. Quotations are mutilated, statistics are garbled, facts are reported falsely. Notwithstanding that, the book apparently has been adopted by the United States Steel Corporation as its own defense and has been circulated widely by Judge Gary."

The fact that the basic charge of the inhumanity of the twelve-hour day has been amply supported by the investigations of other social and industrial experts and government agencies, and deplored by the President of the United States, would seem to

make irrelevant the personal attacks against the investigators connected with the Interchurch Report.

Late in 1920 a report on "The Three-Shift System in the Steel Industry" was made at a joint meeting of the Taylor Society, the American Society of Mechanical Engineers, and other engineering societies, by Horace B. Drury, an engineer who made a study for the Cabot Fund of the practicability of inaugurating the eight-hour day. This report was published by the Taylor Society as a bulletin in 1921. Mr. Drury's study of what was actually being done by about twenty independent companies which had gone on the three-shift system pointed to the conclusion that items which would seem to create increased costs could be overcome through savings. Managers found that under the eight-hour day there was less absenteeism, a smaller labor turnover, a saving in materials and in wear and tear, and that the property was better cared for. Mr. Drury found that the men were willing to make substantial concessions in daily wages in order to get the shorter hours. These findings were of particular interest in view of the principal reasons given by steel manufacturers against a change in hours, which were the preference of the workmen themselves for the long shift with its added compensation, the impracticability of the eight-hour shift, and labor shortage. Mr. Drury's studies and the later studies of the engineering societies showed that the eight-

hour shift, where intelligently installed, could be successful from every point of view.

A further field study was made for the Cabot Fund by Mr. Fitch and a staff of investigators in the summer of 1920, "to see how matters stood now that eight years had passed since the stockholders' action of 1912." The results of the study, published by the *Survey,* March 5, 1921, revealed that there was still a general prevalence of the twelve-hour day in the continuous processes in the United States Steel Corporation as well as in other concerns, and a certain amount of seven-day labor in some of the companies, although the United States Steel Corporation had by this time practically eliminated the seven-day week. When working seven days a week, a man was obliged to work a straight shift of eighteen to twenty-four hours continuous duty every other week-end when the shifts were changed from day to night.

Some of the interviews reported by Mr. Fitch in the *Survey* are enlightening as to the effect of the twelve-hour day on the individual and on family life. "There is no pleasure in life with such long hours," said one man. "When you're on the day shift you can't go anywhere or do anything because you got to get home and to bed so you can work the next day. When you're working nights, there is no chance for recreation anyway, but you'd be too tired if there were. A man is tired all the

time." "It's slavery," said another. "It's against the Constitution to work a man so he can't live. Now, if I worked eight hours, I could live in a suburb, have a garden, a couple of hundred chickens, know my family, and have friends, too. A man could live twice as long if he had the eight-hour day. This way one doesn't want to live long. What's the use of it when you don't enjoy life?" "I never go out evenings when I'm on day shift," said another, "because I don't dare lose any sleep. On night turn I have no evenings, so life is nothing but work and sleep. A man hardly knows his family."

"What the twelve-hour day means to the household," says Mr. Fitch in the *Survey,* "is a matter that has never received much consideration—outside the household. There it does receive consideration for it is there that it is felt more poignantly, perhaps, than the individual worker ever feels it. A straight twelve-hour day, 6 A.M. to 6 P.M. with no change, is, from the household point of view, bad enough. It means the preparation of two meals, breakfast and the dinner-pail lunch before half past five in the morning—before five if the house is far from the mill; and it means dinner at seven o'clock or later, the dishes finally washed and things cleared away by half past eight or nine. It means, in other words, a fifteen-hour day, more or less, for the women at home.

"But this is a simple régime compared to what

actually happens in most steel workers' homes. There is a week when the man works on the day shift twelve hours, eleven hours, or even ten, leaving home in the morning and coming back at night in the normal way. Then there is a change. He goes to work at night and arrives home in the morning. He eats with the family at seven or eight o'clock in the morning and goes to bed. His afternoon meal must be ready at four or five o'clock before the rest of the household care to eat. In the meantime the house must be kept quiet so the man can sleep. Children must be quiet or go away from home to play.

"Imagine a situation, which often exists, where there are two workers on opposite shifts. Breakfast at six or earlier for the day worker and the dinner-pail filled; breakfast at seven or eight for the night worker; lunch at noon for the rest of the family; supper at four or five for the night worker and a dinner-pail filled; dinner at seven for the day worker and the rest of the family, and all day, every day, for six or seven days a week, the house kept quiet so the mill men may sleep."

When a father and son were both on night shifts, according to the same authority, one mother and her little girl called it "lonesome week." They "see very little of either of the men; at night both are gone, and in the daytime they have to step softly and speak in whispers lest they awaken the sleepers."

Pastors are also reported as saying, "The general effect of the twelve-hour day is to break up family life into groups with different pursuits; fatigue, no time for reading or recreation, so men cannot be intelligent, healthy heads of families, for they are tired and worn. If the community is to progress in civic ideals, it will not be through these men; they are too busy making steel."

The *Survey* states that a working man who had finally been put on the eight-hour shift said that when he worked twelve hours he used to be so tired he didn't know what he was doing, but now he gets rested every day. He has a chance to do little things around the house, work in the garden, go to the movies, and read.

A direct appeal was made by the Commission on the Church and Social Service of the Federal Council of Churches to the presidents of steel companies to abolish the twelve-hour day. The meeting was arranged in 1920 through the courtesy of Judge Gary. Dr. Edward T. Devine, acting as spokesman for the commission, based his appeal on the deleterious effect of the long shift on individual character, on the home, and on community life.

Warren G. Harding, President of the United States, expressed his conviction that "The twelve-hour day and the type of worker it produces have outlived their usefulness and their part in American life in the interests of good citizenship, of good bus-

iness, and of economic stability. The old order of the twelve-hour day must give way to a better and wiser form of organization of the productive forces of the nation, so that proper family life and citizenship may be enjoyed suitably by all of our people." These sentiments were expressed by the President in his introduction to *The Twelve-hour Shift in Industry,* published in January, 1923, by the Federated American Engineering Societies. In 1922 President Harding had appealed to the heads of the steel industry to make every effort possible to do away with the twelve-hour day. It was in response to this appeal that the American Iron and Steel Institute appointed its committee to make a study of the problem. It was this committee which on May 25, 1923, reported adversely so far as any immediate action was concerned.

Was it not time that the thunder of a "Thus saith the Lord" should be heard in the land? On June 6 the following joint statement was issued by the Commission on the Church and Social Service of the Federal Council of Churches, the Social Justice Committee of the Central Conference of American Rabbis, and the Social Action Department of the National Catholic Welfare Council:

"The report of the Committee on Proposed Total Elimination of the Twelve-hour Day appointed by the American Iron and Steel Institute shatters the public confidence that was inspired by the creation of the

committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand in response to which the committee was appointed is set aside as a 'sentiment' which was 'not created or endorsed by the workmen themselves.' The testimony of competent investigators, including eminent engineering societies, is ignored. . . . Objection to the long day because of its effect on the family life of the twelve-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure at home. This is an unworthy and untenable argument which will be bitterly resented by the millions of home-loving workingmen in America.

"The Steel Institute's committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the committee's contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative.

"The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen affords but a meager defense. The shortage of labor was not the reason for the failure to abolish

the long day two years ago when the public waited expectantly for such a salutary step on the part of the United States Steel Corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation. . . .

"The Steel Institute's committee finds that there are 'questions of high importance' involved in this whole matter, which, they assert, have no moral or social features. 'They are economic,' say the steel manufacturers; 'they affect the pecuniary interest of the great public, which includes but is not confined to employers and employees.' This divorce between the 'moral' or 'social' elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived 'law of supply and demand' to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstrations within the steel industry and elsewhere, of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be good economics.

"The one redeeming feature of the committee's report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the twelve-hour day would be abandoned. The public expects the initiative to be taken by the United States Steel Corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find unsurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible régime of the twelve-hour day must come to an end. A further report is due from the Iron and Steel Institute—a report of a very different tenor."

The headlines in the press stirred the nation. "Steel King Rebuked," "Three Religions Thunder Protest," "Churches Attack the Twelve-Hour Day," they read. "Fifty Million Church Members Protest the Twelve-Hour Day," "All Creeds Hit Long Steel Day." It was front page news from coast to coast. Editorial comment was generally favorable to the churches' stand although some questioned the practicability of a change at that time. A flood of publicity aroused the country. The labor press took it up. The Jewish, Catholic, and Protestant religious papers all helped to increase the wave of popular disapproval of the report of the Steel Institute.

Another release from the churches followed, mak-

ing public a letter from President Welborn of the Colorado Fuel and Iron Company, a Rockefeller Company, stating that the eight-hour day adopted by his company five years before had proved highly successful, increasing production per man hour and lowering the labor cost per ton of the finished product, and occasioning no labor shortage. This was a striking illustration of the conclusions reached by the Federated Engineering Societies that "when the change [to eight hours] is pre-planned and the cooperation of everyone is enlisted, gains will accrue to everyone concerned—to workers, management, owners, and the public."

"Why can't others do it?" asked the press. More editorials followed. President Harding is reported to have written Judge Gary expressing regret at the report of the committee of the American Iron and Steel Institute and the hope that the change might be made. On June 25 the Research Department of the Federal Council of Churches released a research pamphlet, "The Twelve-Hour Day in the Steel Industry—Its Social Consequences and the Practicability of its Abolition." An accompanying statement said:

"When industry employs men twelve hours a day it is committing a moral trespass and challenges the churches in their own field. . . . The entrance of the churches once again into the twelve-hour-day controversy means that we have been forced to take

seriously the statement made by Elbert H. Gary, the acknowledged leader of the steel industry in America, that he is less concerned over the twelve-hour day itself than over what the public thinks of it. We feel it our duty to keep the public informed about conditions in the industry until the public demands that they be changed. Apparently, the manufacturers responsible for the recent report issued by the American Iron and Steel Institute are not impressed with the weight of public opinion on this subject.

"It was assumed that the appointment of an investigating committee a year ago meant that the industry was about to yield to the urgent request of the President of the United States. It now appears that this action was only a gesture. We do not accept the Iron and Steel Institute's estimate of the public conscience on the twelve-hour day. We believe the public has a strong conviction about it when brought face to face with the facts."

Then came the great announcement.

"We are determined to get rid of the twelve-hour day at the earliest practicable moment," said Judge Gary on July 6, as reported by the New York *Journal of Commerce,* "and for the reason that the public sentiment favors that, and especially because the President so desires."

"While President Harding deserves credit for his personal appeal to the magnates," said the Brook-

lyn (New York) *Citizen,* "the actual truth is that this reply has been wrung from the directors by the force of public opinion."

"Mr. Gary unctuously declares he has long been opposed to the twelve-hour day but that he believes the workers prefer it," said the Boston *Traveler.* "The truth is that public opinion stirred by the Federal Council of Churches and by the press has spelled the defeat of a program which the employers in the steel industry might otherwise have been content to maintain for another fifty years."

The president of a large corporation recently remarked that while he believed that churches should ordinarily employ sympathetic approaches and the conference method in appealing to industrial leaders, "in this case you could have sat in the offices of the United States Steel Corporation talking and urging action until Kingdom Come and nothing would have happened." Another prominent industrialist agreed that it was the one situation in recent years where an explosive method and the marshaling of public opinion was absolutely necessary to bring about a basic improvement in an industrial situation.

The annual report of the United States Steel Corporation as of December 31, 1923, states that by December 1 of that year, "broadly speaking," the twelve-hour day had been "totally eliminated" except for one subsidiary company in which the change was accomplished by February 1, 1924.

"The revised plan adopted established the hours for employees connected with continuous processes on an eight-hour day basis and all other employees on a ten-hour day," says the report. "The wage rates of employees whose working day was reduced from twelve to eight hours were so adjusted as to afford earnings equivalent to an increase of twenty-five per cent in the hourly and base rates previously paid and the wage rates on all employees reduced to or continued on the ten-hour day basis were advanced ten per cent."

Have the results of this change, so long declared impracticable by leaders of the industry, and the agitation for which was referred to as a sentiment "not created or endorsed by the workmen themselves," resulted in labor discontent or in economic loss to the manufacturers?

Iron Age, in its January, 1924, issue, printed comments from various steel centers where the shift had been made to the eight-hour day. These revealed general satisfaction on the part of the workmen. From the Chicago district came the report that the men have "more zest and enthusiasm than when they were working longer hours"; from Pittsburgh, "the change has made work in the steel plants more attractive to young men"; from Buffalo, "it is expected the new schedules will materially assist in eliminating the labor turnover." The Cleveland report indicated a "unanimous sentiment that the shorter

work day has created a better feeling among the men," who were reported to be "well satisfied with the change to shorter hours, which has brought back some old employees who quit two or three years ago." The word from Cincinnati was to the effect that "the men are working more efficiently than ever before."

The *Monthly Labor Review* for July, 1926 (published by the Bureau of Labor Statistics, United States Department of Labor), gives an Index of Productivity for the Iron and Steel Industry from 1914 to 1925 showing a marked increase during that period, and in 1924 and 1925 "despite the abolition of the twelve-hour day, or perhaps because of it, the index reaches new high levels." For 1923 the index stood at 130.8; for 1925, at 149.3, an increase of over fourteen per cent.

What about profits? In 1923, the very year of the revision of hours, the United States Steel Corporation declared an extra dividend of three-fourths of one per cent to holders of common stock. The annual report of the corporation for that year says: "In point of total tonnage output of materials produced for sale, the year 1923 has been exceeded in only two previous years, 1916 and 1917. As a result of larger operations together with improved selling prices, the earnings for the year show a substantial increase over those of the preceding two years." For 1924 an extra dividend of two per cent was de-

clared to holders of common stock. In 1925 an extra dividend of two per cent was declared and the regular dividend on common stock of the United States Steel Corporation was raised from five per cent to seven per cent, which was paid the following year. In 1927, "an extra special dividend to common stockholders" was paid through an increase in common stock amounting to forty per cent of the then outstanding shares and worth at par $203,321,000. The industry has continued to be highly prosperous, the earnings of the United States Steel Corporation for the first quarter of 1929 exceeding those of any quarterly period since the war.

At the annual meeting of stockholders of the United States Steel Corporation in 1922, Judge Gary, in referring to the number of men working on the twelve-hour shift in the continuous processes, asserted that "there is no other practicable way." On May 25, 1923, the Iron and Steel Institute's committee stated that "under present conditions . . . the committee cannot at this time report in favor of the total abolition of the twelve-hour day." The committee report included, however, the following statement: "If labor should become sufficient to permit it, the members of this committee would favor entirely abolishing the twelve-hour day, provided the purchasing public would be satisfied with selling prices that justified it, and provided further that the

employees would consent and that industry generally, including the farmers, would approve."

During the brief intervening weeks between May 25 and July 6, a period which was filled with the storm of public criticism which we have described, the above conditions appear to have been satisfied in the judgment of the steel authorities, for a change to the eight-hour day was announced on July 6, and by December 1 had been practically completed. The favorable economic and financial results have been indicated.

A little boy was seen by his parents one day balancing his small person at what, to him, was a very great height, endeavoring to get up the courage to jump. He was repeating something to himself with increasing emphasis, as he swung his arms and hovered on the brink. "If you *want* to do it," he was saying over and over again, "*why, do it!*" Needless to say, he did it.

A prominent manufacturer testifying before a Senate committee recently stated that if employers had devoted to the problem of unemployment an amount of attention anything like the emphasis they have placed on the development of machinery and new processes, we should be well on our way to a succesful solution of this great problem in human welfare.

Is it not the unescapable duty of religion, by persuasion for the most part, by the pressure of public

opinion when necessary, to bring the leaders of industry to desire first of all the protection and development of human personality in and through the industrial process? The churches have no disposition to dictate the techniques of industry. The management problems involved in industrial betterment are very grave. Only technicians can work them through. But after all, what we need most is the will to create an industrial order which shall serve the highest interests of humanity. If we *want* to do it, we will do it.

Shall not religion lend a hand in the creation of an effective desire for a better world?

X.

LABOR TEMPLE

An excited crowd of Jewish garment workers poured into the old Presbyterian church on the corner of Fourteenth Street and Second Avenue. The International Ladies' Garment Workers "had a strike on." They were engaged in the first desperate struggle to abolish the sweatshops in New York, some fifteen years ago.

Union headquarters had been established in the church. Here mass meetings of strikers were held every night. Here the relief committee dispensed strike benefits, gave out food and clothing, paid the gas bills when gas was shut off by the company, and the rent when landlords threatened to put the families of strikers out on the street. For the bread-winners of these families had taken their lives in their hands by stopping work in order that the miserable conditions of a sweated industry—the low wages, the long hours of mothers and little children forever sewing garments in the tenements, the unsanitary conditions of the small shops, the insecurity of employment—might be abated. The union had championed the cause of humanity. And the church

had extended its hospitality to the union. It was appropriate that over the door of this church should be inscribed the words "Labor Temple." Here the employers came to negotiate with the union and were "signed up." Gradually the struggle was won. The whole industry was elevated to a higher plane.

Labor Temple is frankly a specialized labor church. It was established in 1910 by Charles Stelzle, one of the pioneers in the field of religion and social action. Mr. Stelzle was at that time Secretary of the Department of Church and Labor of the National Board of Home Missions of the Presbyterian Church. He discovered bitterness against the churches in labor circles, and in churches a general lack of understanding of labor and its aims. Labor Temple is a meeting place. It aims to interpret the church to labor and labor to the church. Taking over an old church building, which was about to be closed for lack of a congregation in a rapidly changing neighborhood, Mr. Stelzle packed it to the doors. Jews, Catholics, Protestants, atheists, anarchists, socialists, proletarians, I. W. W.'s, men and women of all races and nations, responded eagerly to the human appeal of a program adapted to the needs of the community.

For Labor Temple meets the workers where they live, not only by means of its physical location in the heart of the East Side, but through its broad program which provides opportunity for the expression of the workers' most profound criticisms of present-

day society, and their highest aspirations for a better world.

One of the major features of Labor Temple is its Open Forum, where the most prominent speakers in the country present their special themes and are riddled by a merciless fire of questions from the floor. One needs indeed to be able to give a reason for the faith that is in him before he steps upon that platform. The range of interest includes almost every subject under heaven: "The Quest for Happiness," "The Strike in Colorado," "China Today and Tomorrow," "As the Nicaraguans See the United States," "Ten Years of Soviet Russia," "Our Government," "Ghandi," "Companionate Marriage," "Oil Scandals," "The Revolt of Youth," "Industrial Democracy," "Birth Control," "The New Dentistry," "Prohibition, Coming or Going?", "Walt Whitman, Poet of Democracy," and a special Christmas program! The forum is a highly educational discipline. It makes people think. And if one is shocked at times by the extreme expressions which come from the floor, there is comfort in the sage remark of a London policeman who stood calmly listening to a Communist denouncing the King. "Oh, it's all right," said the bobby, "it makes 'im feel better and it don't 'urt us."

It is not surprising, however, that storms of criticism have raged around Labor Temple. Such a bold program could hardly be undertaken without

arousing bitter opposition and serious misunderstanding. At one time the General Assembly threatened to withdraw the support of the Board of Home Missions by which the work was financed. But a devoted friend of Labor Temple, one of its charter board members, came to the rescue. Dr. William Adams Brown, professor of theology at Union Seminary, succeeded in persuading the Assembly to transfer the responsibility for the project to New York Presbytery. In a few days' time he then succeeded in raising an emergency budget from a few liberal-minded men of wealth, and the work went on. It has gone on now for nearly twenty years of unique achievement in its field.

The organization of Labor Temple is interesting. While final responsibility for the work rests upon the Church Extension Committee of New York Presbytery, this committee has delegated immediate control and general determination of policy to a democratically representative Labor Temple Committee, composed half of Presbyterians and half of Labor Temple's constituency. On this committee Park Avenue and Second Avenue meet. Members of wealthy uptown churches sit down with Polish and Jewish officials of the Garment Workers, the Typographical Union, the Teachers' Union, and others, and formulate the policies which govern the use of the building, the program for the forum, and the Workers' School.

This committee also supervises the work of the settlement, which includes a full complement of boys' and girls' clubs, gymnasium, open-air playground on the roof, dancing classes, entertainment, arts and crafts, and social case work, under a competent staff of club leaders and social workers.

While the new, finely equipped six-story building which has replaced the old church was an absolute necessity for the expanding activities of Labor Temple, and while it was possible to finance the whole building through a corporation including stores and apartments, one cannot help regretting the absence of any compelling ecclesiastical suggestion in the architecture which would constantly call to mind the religious nature of the whole enterprise.

The American International Church, a regularly organized Presbyterian church, has its own officers and organization. It has three hundred fifty members. The Rev. Edmund B. Chaffee, for the past ten years director of Labor Temple, is also pastor of the church. The Rev. Albert Mangiacapra, Italian Co-Pastor, conducts special services for the Italian congregation in the chapel. The Sunday school meets in two divisions, having a total attendance of about one hundred fifty children. The larger division includes Jews, Catholics, and Protestants, with an appropriate curriculum. In the other division, distinctively Protestant religious training is given.

"For the past two years," said Mr. Chaffee, "there

has seemed to be more interest in religious subjects than in economics." While on some occasions the Sunday evening forum has had a larger attendance than the church service which immediately precedes it, still the religious service on the average has held its own. Mr. Chaffee speaks on such topics as "Science and Religion," "What and Where is God?" "Does Faith in God Make for Social Progress?" "The Unpardonable Sin—Living Without Work," "Communism—Its Truth and Error," "Christianity and War," "Immortality."

It is true that two-thirds of the constituency of Labor Temple is Jewish. It is true that no proselytizing is done at Labor Temple, although opportunity is given for all to join the church. But these Jewish people who have broken away from their old orthodox beliefs are at least finding spiritual values at Labor Temple which help to make life worth while. The rest of the congregation is composed of Italians, Russians, Hungarians, Germans, Ukranians, and Greek and Roman Catholics, as well as the members of the church. Labor Temple is a religious melting pot. Only the gold will remain. Those who have faith in the religion of Jesus are not afraid to submit it to the test.

Labor Temple is not self-supporting. New York Presbytery contributes two-thirds of its annual budget. In this way all the Presbyterian churches in New York are obliged to face every year the issues

which are involved in maintaining this outpost in the labor world.

Twelve labor unions, representing all branches of the labor movement, hold their regular meetings in Labor Temple, including the machinists, the electrical workers, the textile workers, the Council of Working Class Women, a waiters' union, a watch and clock makers' union, wood engravers, cloak pressers, and others. When involved in strikes, these unions and sometimes others operate from Labor Temple as a center. Mr. Chaffee has been appointed fraternal delegate from the New York Federation of Churches to the Central Trades and Labor Council, where he serves as liaison officer between the churches and the unions of the city.

This church institution is a haven of free speech, an American principle so sacred in the eyes of the Labor Temple committee that even the Trotzky faction of the Communists were recently granted the auditorium and guaranteed the right to be heard, though the police were obliged to restore order by ejecting the followers of Stalin, who attacked the Trotzkyites with fists and gas pipes in a wild "free-for-all" in the midst of the speaker's address. The general policy of Labor Temple is to allow the use of its facilities, club rooms and auditorium, on nominal charges for light and janitor service, to any nonprofit organization for any kind of gathering that is within the law.

On one occasion, five hundred unemployed men slept in the pews of the old church for six or seven weeks. "Never has the church been kept cleaner or in better order," said Mr. Chaffee. "The men had committees to sweep and disinfect the church every morning after the crowd had breakfast and left for the day in search of jobs." As strike meetings were being held every night at that time by the Garment Workers, and the Labor Temple lectures and other activities had to be carried on, the plant was literally used twenty-four hours a day. The common criticism that church plants stand idle most of the week is one of the few complaints which have not yet been made against Labor Temple.

Workers' education classes were first organized at Labor Temple by Dr. Will Durant. He told the story of philosophy first to Labor Temple audiences. There is no doubt that he owes to this fact the development of that marvelous simplicity of style which has made his book a classic and has made philosophy interesting and understandable for the first time to the man in the street. It was here also that Dr. Durant joined the church.

Labor Temple School is now self-supporting. The income from twenty-five-cent fees covers its modest budget. For the total attendance at classes is nearly forty thousand a year. Courses are now offered in philosophy, history of civilization, current events, labor law, literature, psychology, music, poetry, and

economics. Extension lectures are also offered to the labor unions, where a joint business and workers' education program makes an interesting evening for the local. The purpose of workers' education at Labor Temple is cultural rather than that of propaganda. It aims to provide opportunity for historical and critical study of human society. It seeks truth, and all sides of a subject from both radical and conservative points of view are presented and discussed. It holds that "adult education has now become the chief hope of all who believe in enlightened democracy."

The cultural classes at Labor Temple are crowded, particularly by the Jews and the foreign-born, while such courses go begging at some centers which pride themselves on being more distinctively American. "In our Monday evening discussion class in philosophy," said Dr. Beck, the present director of the school, "are two Roumanian Jews who keep a linoleum store in the daytime. They submit papers on Spinoza and Hegel and Einstein which are equal to any I ever heard in the German universities." Dr. Beck declares that in the frank discussions at Labor Temple he has learned more in two years about what the man in the street is thinking than in all the previous twenty years of his ministry.

Social and religious laboratories like Labor Temple are worth maintaining if for no other reason than to save our Protestant churches in the suburbs and

in the "residence sections" of our cities from grave peril of intellectual and spiritual isolation. As Mr. Chaffee goes out to speak in churches everywhere, and as ministers and delegations from the churches and seminaries visit Labor Temple and listen to the discussions on philosophy, religion, and economics, something of the realism of the life and thought of the masses is borne in upon them. Labor Temple interprets labor to the church.

Labor Temple interprets the church to labor. It holds aloft the belief in God, the idealism of religion, and the technique of friendliness and coöperation as methods of obtaining a better social order. Although extremists in the labor movement reject these suggestions as "belonging to an outworn, bourgeois morality," the witness of the Temple is not without effect. "Except Labor Temple" is now a familiar qualification in radical condemnations of the church.

Something of the catholicity of Jesus' spirit pervades the total program of Labor Temple. In the unconventionality of its religious service, one feels that men are coming to worship in spirit and in truth. And as the common people heard Jesus gladly in his day, labor responds again to the spirit of Jesus as found expressed in this religious center. "Labor Temple is one church," said a union official, "where working people really feel at home."

XI.

WAR OR PEACE

UNDER a lighted cross we entered the doors of Broadway Tabernacle. Passing through the great church, the impressive beauty of the Gothic itself a call to worship, we came into a banquet hall prepared for many guests. Here all was a blaze of color. The flags of seventy-five different nations adorned the walls and suggested at once the special significance of the occasion. Three hundred fifty men and women of thirty-eight races and nationalities sat down together to a banquet of International Friendship. All about were tables of mingled races, men and women of every color and shade, black, white, yellow, and brown. Chinese and Japanese costumes of richly embroidered silk, quaint Filipino dresses, the robes of India and the East, the beaded dress of the American Indian, added color and beauty to the scene. Dr. Charles E. Jefferson, pastor of the church, asked God's blessing upon "this one great family, extending around the world."

The young men of the church acted as waiters, serving the meal. Many of the guests were invited from the International House and various New

York colleges. The occasion was designed to serve, in the words of Mrs. George M. Ball, chairman of the committee, as "an introduction to what we hope will be continuously developing, personal and international friendships."

The music was an inspiration. Instead of the usual national airs of all our countries, which breathe the militaristic spirit of the old nationalism, the orchestra played classical pieces by composers of many nations, American, German, French, Polish, Spanish, Italian, Russian, and airs of the East. This international music, on a high plane of art, produced an atmosphere of beauty and of peace, lifted the mind to exalted thoughts.

Three-minute speeches were made by the representatives of many lands, bringing a common message of friendliness and goodwill. The spokesman for India told a story of a man lost in the woods, frightened at the approach of what he at first took to be a ghost, then a beast, then a robber; then a man appeared and he found that it was his own brother. "We have been frightened of each other long enough," said our turbaned friend. "When we come close enough together, we discover that we are all brothers after all."

"It is indeed a happy occasion," said the Japanese representative, "when we can come face to face and heart to heart." The Mexican speaker expressed friendship for the United States and thanked the

churches of this country, whose influence he said had kept us from war with Mexico over the oil controversy.

An address was made by Dr. Sidney L. Gulick, Executive Secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Dr. Gulick is a member of Broadway Tabernacle and chairman of its Council of International Goodwill. "War," said Dr. Gulick, "denies the fatherhood of God and the brotherhood of man. War means nothing that Jesus meant. War means everything that Jesus did not mean." He recounted the recent progress toward peace and made a plea "to put the breath of life into the peace pact." He brought news of recent peace conferences, including the significant resolutions of the Ohio pastors:

"National sovereignty cannot control in those domains of the spirit in which the Christian conscience and the mind of man illumined by the spirit of Jesus Christ is inviolate and supreme.

"Christians should be good citizens, obeying the laws of the state and being subject to its authority up to the point where obedience to man would be disobedience to God."

"These flags and these faces," said Dr. Jefferson, "are the most beautiful sight I have ever seen in the

thirty years of my ministry in this church. I have an American Indian on my right and an Asiatic Indian on my left, a German in front of me, and members of nearly every race on earth all about me." He read off the names of thirty-eight countries having representatives present. "I am satisfied," said Dr. Jefferson, "that there is no finer thing a church can do than this. Only by international acquaintance and friendship shall we achieve international peace. I hope that there will be an international friendship dinner in this church every year for the next thousand years." After the pastor's benediction, we were requested to partake of "the benediction of human friendship" as each one turned to grasp the hand of his neighbor.

There is systematic organization behind the peace program at Broadway Tabernacle. A Council of International Goodwill was organized by the pastor in 1925. Its membership is made up of two representatives from each of the five large organizations in the church: the Sunday school, the Young People's Society of Christian Endeavor, the Women's Club, the Society for Women's Work, and the Men's League. The church committee and the board of trustees are also represented on this council. The assistant pastor is likewise a member. The council has a chairman, a secretary, a treasurer, and a secretary of literature. Its stated purpose is to: "(1) Encourage the study and discussion of international

problems in the various organizations of the church, (2) Establish a shelf of helpful books, for such study, in the church library, (3) Assist in initiating and developing Armistice Day programs, (4) Influence the action of the church membership on world peace."

The council endeavors to gear into the organic life of the local church the broad programs of the Federal Council, the city Federation of Churches, the World Alliance for International Friendship through the Churches, and the National Council for the Prevention of War.

The Council meets once a month. Because of its representative character, all departments of the church feel its stimulus. As a result all do something for peace, bringing special speakers into their own programs or joining together to promote such events as the International Friendship Banquet, Armistice Day observance, petitions, and letters to Congress, and other projects.

This plan of organization is so excellent that it is worth while to suggest that in many churches which perhaps feel unable to promote so elaborate a program, a Council on Social Relations might be organized along similar lines. This council could then plan for the local church as many features as seem feasible of the programs and activities in all lines of social activity, including Peace, Race Relations, and Social Service. In order to be effective in build-

ing a better world, it is not enough for a local church to be socially minded, or for the pastor merely to preach the social gospel. Systematic organization is needed for social action.

Through its Council of International Goodwill, Broadway Tabernacle coöperates with International House and the Committee on Friendly Relations in arranging to have foreign students invited into Christian homes in New York. Some good woman adopts one or more students as her special responsibility. They call her their "American Mother." They are invited to visit in her home during the Christmas holidays, for Sunday supper, or for a week-end. She takes a maternal interest in their personal problems, their aspirations, their studies, their vacations, helps them to opportunities for self-support, visits them when they are sick, welcomes them in her church. Many foreign students see only the evil in American life. They quite commonly and naturally report that "America is not Christian." Those who have "American Mothers" see another side of life. "It makes an indelible impression on our hearts," said a foreign student. It is enlightening to American mothers too, gives them new, human understanding of other nations, sets up strong international ties, tends to make the whole world kin. "I have adopted a little Filipino college girl," said Mrs. Ball. "Her complexion is a beautiful cinnamon color. She is

so sweet and charming. Any woman would be proud to be called her mother."

An open forum is conducted by this church in which, among other subjects, all phases of the peace problem are discussed. The speakers include noted pacifists, Quakers, college professors, speakers on the World Court, the League of Nations, the Arbitration Treaties, Militarism in Education, the Fellowship of Reconciliation, Youth and Peace, the Universal Religious Peace Conference, the Peace Pact, Reduction of Armaments. The opposition is also given a hearing, through a speaker of the National Security League, on the Need of Military Preparedness.

The Young People's Society has also followed a course in peace in its Sunday evening meetings, has had its own speakers, and has studied the literature of all the peace societies. This society has helped to circulate petitions and sent telegrams of its own to the President in times of national crisis.

When thirteen thousand Doll Messengers of Friendship were sent to the Japanese children by the children of America, Broadway Tabernacle furnished its quota. The dolls were dressed by the girls of the Sunday school. The boys paid their fare to Japan, each doll being provided with railroad and steamer tickets and a passport. With each doll went an American child's letter of friendship to a Japanese child. A farewell party was given to the dolls by

the Sunday school and they were started on their long journey of goodwill to Japan, arriving in time for the ancient doll festival of the Japanese children.

At the wharf at Tokyo "two thousand Japanese school children formed a pathway of gay kimonos and round faces, banked with black locks," and greeted the dolls with elaborate ceremony. A special committee of children carried the first dolls from the steamer, "amid a thunderous cheer and clapping of hands which resounded in the harbor, and wild waving of the national flags of Japan and America, their bright colors reflecting in the water." Out into every district of Japan went these children's messengers of friendship. Everywhere they were received with friendly comment by the press, with excitement and enthusiasm by the children. Receptions for the American Doll Messenger were held in thousands of schools, and elaborate public ceremonies in the principal cities, high government officials of both countries taking part. Her Majesty, the Empress, gave a beautiful doll house in which representative dolls of the collection are on permanent exhibition in the Imperial Educational Museum.

"These little messengers of friendship and love have created a profound impression in a wide circle of Japanese homes," said Baron Shidehara. "One can readily see how much this enterprise has contributed toward the promotion of a better and closer friendship between the two peoples," said Viscount

Shibusawa. Children's hands stretched out across the sea!

"Three little Japanese girls, dainty as butterflies," wrote an American missionary, "were serving the ceremonial feast to some guests—American Friendship Dolls! Above their heads fluttered American and Japanese flags—the first time I have seen them so displayed since the so-called Exclusion Act." There is hope for peace when the children of the world can come to know each other. When a Congress fails in Christian courtesy toward another country, a little child may lead them.

What a lesson to America that a friendly gesture brings a friendly response. Back came the letters from the Japanese children to the children of America. "We will be your friends forever through the dollies," wrote a little miss. "When we grow up we must be friends," was the burden of them all. Soon the beautiful collection of Japanese dolls started on a return trip to America, accompanied by an official from the Department of Education of Japan. Public receptions were given them in leading cities of America. In time a Japanese doll found its way to the Sunday school of Broadway Tabernacle. A reception was given to this Japanese Doll Ambassador of Goodwill. A motion picture was shown of the school life of Japanese children. "Why," whispered a little American girl, "they're just like us!"

The doll project constituted no less than the dis-

covery of a new technique in international friendship. The Commission on International Justice and Goodwill of the Federal Council of Churches, which initiated it, has since carried forward an equally effective venture in the school bag project with Mexico, in which the children of Broadway Tabernacle also took their part. A further friendly exchange is planned between American children and the children of the Philippines.

A petition of a thousand names was sent to Washington by Broadway Tabernacle, urging the ratification of the Peace Pact. In times of crisis and under the leadership of the Federal Council of Churches and the National Council for the Prevention of War, the Broadway Tabernacle Council sees to it that such petitions are circulated in the church. The pastor calls attention to the petitions from the pulpit and also suggests that personal letters be written to the President and representatives in Congress. Such appeals have been made in recent years on behalf of the World Court, against the big Naval Building Program, and insisting upon a peaceful settlement of our dispute with Mexico.

In his last Armistice Sunday sermon, Dr. Jefferson hailed the Peace Pact as "one of the greatest events of all time." "We must now go to work with fresh vigor to bring about a reduction in armaments," he said, "for it matters little what you say on paper, so long as you build cruisers and manufac-

ture poison gas. We must build friendships and not battleships. If the ideals of Jesus Christ are right, then the ideals of the militarists are wrong. We do not want military training in our high schools or in our colleges, for we have laid aside war, and all our neighbors have laid it aside too. Let us reduce the War Department and the Navy Department to subordinate bureaus, and cease squandering our money on the enginery of blood. These annual war games on the land and on the sea and in the air tear all our peace resolutions into shreds. They make Christianity a mockery and reduce the church to a sham."

"The time has come to prepare for peace," said Dr. Jefferson, "We Christians must lead the way."

XII.

WHO IS MY NEIGHBOR?

It was with unusual anticipation that I followed the man with the gray megaphone on a trip to Little Syria, and later to radical labor headquarters. The man with the megaphone was the Rev. Clarence V. Howell, an ordained Methodist minister, who has pioneered in the development of what are known as reconciliation trips to the foreign quarters and to various political and economic groups in New York City.

When I joined the group it had already reached the Syrian quarter on old Washington Street, one block back from the river front. We went from shop to shop, viewing the distinctive arts and crafts of the Syrians, the pottery and earthen vessels of the East, the hammered brass, the Oriental rugs, the embroidery and fine linens, the beautiful furniture: tables, chairs, and desks all inlaid with ivory and pearl in intricate designs.

As we went from shop to shop, we were about as interesting to the Syrians as they were to us. "They're slumming," said a little Syrian girl as we passed, and "He's drunk," remarked a little boy of

the Rev. Mr. Howell as he waved his megaphone at the head of the group. But we were not slumming, nor was our leader filled with new wine—a familiar accusation, by the way, of those other disciples under the spell of a new evangelism in the past.

Mr. Howell led us to The Sheik, a Syrian restaurant where a luncheon of native dishes was set before us. There were two menus, one printed in English, the other in Arabic. Mr. Howell came to each table and explained what we were eating! The menu included stuffed grape leaves, squash dried in Syria and imported, rice, okra, and lamb roasted on a spit. Thoughts of an ancient civilization and religious sentiment entered in as we were told that the large, thin "loaves" of the Syrian bread before us were undoubtedly identical in form and substance with those broken by Jesus long ago by the shores of Galilee. For dessert, we had *biklawa,* a Syrian confection made up of pastry, nuts, fruits, and honey; followed by Turkish coffee.

The editor of *The Syrian World,* then addressed us. He alluded to the ancient culture of his people. He spoke of the hospitality of the East and assured us that this trait had been brought to America by his people, in whose name he extended to us a most gracious welcome. He explained that the Syrians had immigrated only within the last fifty years. They had all been peddlers at first, dealing largely in re-

ligious goods, rosaries inlaid at Bethlehem, carved wood from the mount of Olives. The Syrians have prospered greatly. They are no longer peddlers. Each has his store, some of them on Fifth Avenue. For the opportunity of economic prosperity, the speaker said, his people are deeply grateful to America.

The speaker brought out the fact that the Syrians are a most law-abiding element in the population and are seldom found in the courts or jails. The filial respect and devotion of the Syrian home is the ultimate reason for their good citizenship. These Syrian domestic traditions are maintained in this country, although their homes are subjected to serious strain from the prevailing American environment and ideas.

The friendliness, the fairness, and the informative nature of the speaker's address and answers to questions were the climax of our colorful visit to Little Syria. No one in the group would be likely ever again to think of the Syrians as despised foreigners. Rather, one felt a strong inclination to return, as was suggested by Mr. Howell and as many do after reconciliation trips, to visit the shops and restaurants and to cultivate a further and more intimate acquaintance with these interesting people.

From the Syrian quarter we went uptown and over to the East Side, to begin a series of calls at radical labor headquarters. It was a small sensation in itself

to become detached from the group and be obliged to ask a corner policeman to direct us to Anarchists' Hall! The information was courteously given, without any visible excitement on the part of the police. We could understand this better when, in a plain hall on the second floor, seating perhaps a hundred people, a well-dressed and quiet-mannered gentleman addressed us on the ideals of philosophic anarchism. It was a surprise to most of the group to learn that philosophic Anarchists do not believe in violence, being differentiated in this respect from some of the Nihilists, who believe in violence and plot campaigns of assassination. Some Anarchists are even pacifists, rejecting violence. It did not make the conscience any more comfortable to reflect that Sacco and Vanzetti were such men as these, and that most of the popular prejudice which played so large a part in their tragic fate was based on ignorance of their views, and failure to consider the record of their personal characters.

To be sure, the Anarchists do not believe in government, said the speaker, holding the theory that all governments are organized for civic repression and war-time destruction, and that people, when educated and freed from political and economic bondage, would live happily together in voluntary association and the pursuits of peace. Questions were asked and courteously answered. When it came to the practicability of the Anarchist state, or absence

of state, the group found the arguments of the speaker unconvincing.

I have long wondered at the desire of many people to suppress the expression of extreme points of view. For myself, there is nothing that makes me so conservative as to hear a radical talk—and nothing that makes me so radical as to hear an ultra-conservative expound his views.

We went next to Communist headquarters on Union Square. Earlier in the trip Mr. Howell had given a short talk, pointing out the major differences in economic and political philosophy held by the Anarchists, the Communists, the I. W. W.'s and the Socialists. Typed sheets of brief definitions were distributed to the group. This was enlightening and helped us to understand the points of view of the various speakers. The Communist representative described the procedure of the Communists in Russia, which, in sharp contrast to the Anarchistic no-government theory, is for the present at least an all-government program. The entire economic and political life of the country is under strict government control, the government itself being a dictatorship of the proletariat. The speaker also pointed out the sharp divergence between the Workers' Party (Communist) and the Socialists in this country.

It was a surprise to many of the group, who have been accustomed to hearing radicals, Communists, Anarchists, and Socialists referred to as one and the

same thing, when our Communist lecturer spoke of the Socialists as "enemies of the working class" because they believe in the practicability of bringing in a new order by parliamentary means and by the use of the ballot. The Communists believe in economic and political organization looking toward a revolution, the complete, catastrophic overthrow of the existing government, and the seizure of control by the Workers' Party. This they expect to accomplish after the next world war. The speaker also developed the familiar materialistic philosophy of economic determinism. He described the ideal economic and political conditions which he said now prevail in Russia. Nothing was said about the autocracy of dictatorship nor the atheism of the Communists. Their defense of a lie as justifiable, when it favors their cause, and their attitude toward contracts were not brought out. Nor was attention called to the disruptive effects of the Communist attack on the American labor unions. The questions asked of the speaker were not searching: the whole truth did not come out.

It is the theory of the reconciliation trip as conducted in New York to hear the case of every group presented by its own counsel. When the trip is composed of mature students, or when the group returns to college or church for follow-up studies, hearing both sides in open forums and discussion groups, as is advocated by Mr. Howell, there is small danger

of permanently misleading impressions. Certainly those who never go on such trips nor make such contacts are in greater danger of laboring under permanently misleading impressions than those who go. In the words of Mr. Howell, "All life is an open forum, but most people through press, pulpit, and radio hear only one side. These trips are to present the other side of every case. We take it for granted that you already know the side presented every day in the papers."

One feels, however, that it would be wise if, in a preliminary statement to each trip, it were made clear that ex-parte statements were of course to be expected from each group, that a friendly, sympathetic hearing should be given, but that final judgments should be reserved for further study and acquaintance. This caution does not apply to radical labor trips alone. It applies to statements which may be made by employers and by other groups as well. In another city, I know a factory which welcomes parties of visitors. The manager makes a speech to the group, describes the ideal working conditions, the high wages, and their industrial democracy plan, and says that employees and management are all one happy family. The light and air are good, the factory is clean, and the visitors believe it. As a matter of fact, a labor spy agency is reporting any disloyal employees in the factory, a yellow-dog contract robs the workers of their self-respect, the girls work sixty-

two and a half hours a week during rush seasons, and some of the boys said that they are obliged to wear clean white shirts on visiting days so as to enhance the prosperous appearance of the working force. Fair words, whether they emanate from a Communist or from a factory manager, may not always be taken at face value. The intrinsic value of these trips lies in human contacts rather than in final factual information.

Our meeting at Communist headquarters was held in one of the classrooms of the Workers' School, the walls of which were covered with huge labor posters in the Russian style. As we passed out of the building, we noted the offices of their newspaper, the *Daily Worker,* and the headquarters of the Workers' Party. On the ground floor they also operate a huge coöperative cafeteria. Groups of men were standing about, far out on the sidewalk, engaged in the passionate arguments so characteristic of these Jewish radicals. To come into some human touch with these people, animated as they are by an economic theory which to them has the force of a religion and for which many of them work and sacrifice, daring jails and persecution, cannot fail to raise searching questions in one's mind: What is it that these Communists are after? Is our economic order Christian? If it were really Christian, would great masses of people have grounds for such radical discontent? Is there hope of Christianizing the social order? Will

this happen before Communism comes? What am I doing about it?

Two other visits were included in this reconciliation trip: one to Socialist headquarters and the Rand School of Social Science, and the other to the I. W. W. In both cases highly enlightening impressions were received, first hand. However, since the purpose of this chapter is not to present a résumé of economic theory, but merely to illustrate the value of the reconciliation trip as an instrument in social education, in the interest of brevity, we must pass on without further description. A word must be said about the qualifications for leadership of such trips. Then we shall ask the reader to go with us down the Bowery to "Mr. Zero's Tub," where we shall eat our supper with the unemployed.

There is no doubt that the success of the reconciliation trips in New York has been due very largely to the leadership of Mr. Howell, and of Mrs. Howell who is actively associated with him in the work. Both Mr. and Mrs. Howell are trained religious and social workers of long experience. They have a wide acquaintance and are trusted by the leaders of all races and groups to which trips are conducted. It is essential to discover or develop leaders with such contacts before these trips are undertaken. It must not be forgotten that many of the groups visited, because of the social and racial cleavages of our economic order, entertain suspicions of church people

as socially priviliged, selfish, and insincere; and a distrust of all classes and races other than their own. In order to break down prejudices and secure understanding, a mediator is needed in the person of the leader. His heart must be in the work. "Whenever I hear of a group of people who are persecuted on account of their ideas or misunderstood as a race," said Mr. Howell, "I want to lead a trip to them." "One needs to prepare for each trip," he said, "by quiet and prayer."

Anyone who has seen Mr. and Mrs. Howell at the head of a group knows that this enterprise is to them something more than a sightseeing trip. It is a ministry of reconciliation, a part of the social evangelism which alone can set us forward towards the human fellowship of a brotherly world. It is encouraging to know that these leaders are now in demand to set up special reconciliation trips for an increasing number of churches, theological seminaries, and college professors, even from outside the city. It is interesting to observe also that the general technique of such trips has been applied for some years to international contacts by Sherwood Eddy on his European tours, and by Hubert Herring and Alva Taylor on their trips to Mexico.

But we must get back to the Bowery. How do the unemployed in New York find food and shelter? Mr. Zero's Tub is one of many answers. The Tub is an old brownstone house with a restaurant in the

basement. On the upper floors are club rooms with sanitary steamer chairs, where homeless, friendless, jobless workers can stay in out of the cold all night for ten cents. Shower baths are available, too. Mr. Howell led us down into the basement restaurant. You paid five cents at the counter and received a bowl of soup, its ingredients planned by a dietitian so that it was almost a meal in itself. On the tables there were big pans of bread, of which you could eat all you wanted. Five cents additional provided a dessert of crullers.

The long room was filled with men. They had the look of self-respect: they were hoboes, migrant workers, men out of work, not bums. I sat down at a table with two men. One of them was an iron molder by trade. We shortly discovered mutual acquaintances in the labor movement. The foundry business is overdeveloped and demand has fallen off. They tell us that such things are purely economic problems, not the business of the church. Yet my friend was obliged to eat five-cent meals, was homeless and unemployed.

The men who eat at the Tub volunteer their help for cleaning up. A cheery Irishman who was wielding a broom indiscriminately on the table tops and on the floor stopped for a chat. He gave me a friendly tip on where to get a job as oiler on a steamship, but insinuated gently and in all good humor that it was perhaps beyond my abilities. The Tub

is a friendly place. What is the matter with an economic order when decent men cannot find work?

Mr. Zero, whose real name is Mr. Urbain Ledoux, spoke to us in the club room upstairs. "Do not forget," he said, "that these men, the jobless, wifeless, and homeless, have fought in all the revolutions of history. We must study the causes of unemployment. Where do casual laborers live, what do they do, what can they do, between harvesting and their next seasonal job?" Mr. Ledoux was for years a United States foreign consul, later a public lecturer commanding a high honorarium. He gave it all up and went to live and eat and sleep with the unemployed on the Bowery. "They are the most friendless of men," he said, "and in most need of help." Some years ago Mr. Ledoux auctioned off unemployed men to the highest bidders on Boston Common, in order to draw public attention to their plight. For the past fifteen years he has maintained the Tub, where countless thousands of men have found food and shelter and friendship.

"The churches today," said Mr. Ledoux, "are as spiritually dead as was the Jewish church when Christ came. Church people sing and pray and listen to sermons, but when you ask them to do something real they can't stand the gaff."

"I see," he said at parting, "that you all have on silk stockings. You look well-fed and in good

health. I hope you will do something. Good-by," and he left us.

It is true that our Protestant churches are largely composed of comfortable, well-fed people, the privileged classes. Nothing is more needed in their spiritual experience than to come into contact with the other side of life. Reconciliation trips are conducted in New York not only to the groups described in this chapter but also to the Chinese, Japanese, Russians, Italians, Indians, Mexicans, Latin Americans, to the Stock Exchange, to factories, to regular labor union headquarters, to the Jewish Ghetto and to Negro Harlem. One suburban church group, many of whom were prejudiced against the Negro, made a trip to Harlem. As a result a colored leader was invited to speak at their church and to eat with them at a church dinner. Would it not be well for every member on joining a church to go on a series of reconciliation trips, as a symbol of his entrance into fellowship with humanity?

It is not without significance that reconciliation trips were first started through the Department of Evangelism of the Methodist Episcopal Church and that they are still financed by this department. Is it not indicative of essentially Christlike leadership in the church when the sublimation of racial, national, and class antagonisms and the awakening of brotherly social sympathies come to be recognized

as a part of the process of conversion? Is not this the very mind of Christ?

As I look back on the experiences of a number of these trips, there lingers in my mind a significant remark made by the representative of one of the racial groups visited. "I welcome you," he said, "as harbingers of a better day. You are Christians who are far enough along not to be afraid to have it said of you that you are interested in your neighbors of other classes and other races than your own."

To be interested in one's neighbors is a step at least toward obeying the commandment of Jesus that we love our neighbors as ourselves.

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United States Department of Agriculture
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Children's Bureau
Women's Bureau (Information on women and children in industry)
United States Public Health Service
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World Alliance for International Friendship through the Churches
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World Peace Foundation
40 Mt. Vernon Street, Boston, Mass.

SOCIAL IDEALS OF THE CHURCHES

The Churches Stand for:

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind,

for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Note.—The Social Ideals were adopted as a social platform by the First Quadrennial of the Federal Council of the Churches of Christ in America in Chicago, 1912; ratified by the Second Quadrennial in St. Louis, 1916; reaffirmed by the Cleveland Conference, May 6-8, 1919. Social Ideals have now been adopted by most of the denominations and by the Christian Associations. Some of the recent resolutions, particularly those of the Congregational churches, will repay study. Copies may be obtained from denominational headquarters.

INTERNATIONAL IDEALS OF THE CHURCHES

I.

We Believe that nations no less than individuals are subject to God's immutable moral laws.

II.

We Believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III.

We Believe that nations that regard themselves as Christian have special international obligations.

IV.

We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V.

We Believe that Christian patriotism demands the practice of goodwill between nations.

VI.

We Believe that international policies should secure equal justice for all races.

VII.

We Believe that all nations should associate themselves permanently for world peace and goodwill.

VIII.

We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX.

We Believe in a sweeping reduction of armaments by all nations.

X.

We Believe in a warless world, and dedicate ourselves to its achievement.

Note.—Adopted by the Executive Committee of the Federal Council of Churches, December, 1921, and by most of the constituent members of the Federal Council at their annual assemblies in 1922, 1923, 1924; also by the Fifth Quadrennial Meeting of the Federal Council in Atlanta, Georgia, December, 1924.

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